EDITOR'S FOREWORD

SPECIAL interest will center this month in the letters from Japan describing the earthquake experiences of the missionaries. One of these, Miss Cozad's, is given special prominence.

THE Woman's Board of Missions for the Pacific has just celebrated its Jubilee. This is featured here — in Dr. Kelsey's article, in the Home Base section and in connection with the various illustrations used.

MISS SAWYER, who pleads for the proper approach to the Japanese, is not a missionary, though kindly disposed toward missionary work. She is an author, several of her works having been published by Doubleday and Page. She has traveled extensively in Japan and been honored by the friendship of many leading Japanese and their families. She writes out of a rich experience. It is a helpful note that she strikes.

OTHER fields are not left without a witness. Note Mexico's Haunted House — a good story for a country that really demands more of us than mere recognition. As for the Wang Family of China, like the tribe of Smiths in America it is well worth knowing.

WE draw special attention to World Court Week, ending November 11th, by an editorial written for the Federal Council by Sidney L. Gulick, and by an article written by Dr. William E. Barton, outgoing Moderator of the National Council.

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

Vol. CXIX NOVEMBER, 1923 No. 11

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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WORLD COURT WEEK

1. Let the week (November 5-10) preceding Armistice Day be designated "*World Court Week*" and the day itself (November 11) "*World Court Sunday.*"

2. Let all Christian organizations that hold regular meetings during that week, such as Church prayer meetings, Home and Foreign Mission study groups, Y. M. C. A., Y. W. C. A., and Student Volunteer Movement classes, Christian Endeavor, Epworth League and other young people's groups, make the question of American membership in the World Court a principal topic for study, securing, if possible, special speakers.

3. Let Chambers of Commerce, Labor organizations, Granges, Rotary, Kiwanis, and other similar clubs, Women's Clubs, the League of Women Voters, and all distinctively women's organizations, the American Legion and all Peace Societies provide for discussions on the World Court in their regular meetings and publications during the week.

4. Let City Church Federations and Councils arrange with Business, Labor, and other organizations for union mass meetings on the World Court and American membership therein.

5. Let all Sunday School Superintendents arrange for a ten-minute service on the World Court; and also for rallies of all the Sunday schools in each town or city on the afternoon of World Court Sunday. A pageant and a united procession would make the day memorable for the children and young people.

6. Let the Religious Press feature the Permanent Court of International Justice in their issue for World Court Week, including articles on America's responsibilities and opportunities in international relations.

7. Let the daily press recognize the World Court Week in one or more of their editorials during the week and have a broadside on the general subject in their issue for Sunday, November 11.

8. Let the Presidents of Colleges and Universities urge upon the various groups in their respective institutions the importance of recognizing World Court Week. And let the National Education Association and the School Citizenship League suggest a similar recognition in all public schools, both High Schools and Grammar grades, on some suitable day during the week.

9. Let all clergymen, on World Court Sunday, preach on some phase of America's international responsibility and opportunity, and on the significance of the World Court as an important step in substituting Law for War in the settlement of international difficulties.

10. Let all the various agencies named above invite and urge all citizens of voting age to write during the week or on World Court Sunday to both of their Senators, addressing them at their home towns. These letters should express the writer's judgment and desire regarding President Harding's proposal for American membership in the Permanent Court of International Justice.

Commission on International Justice and Goodwill
Federal Council of the Churches of Christ in America

THE MISSIONARIES IN THE EARTHQUAKE

THE earthquake took place September 1. Accordingly, in our last issue, we could only announce the receipt of a cablegram from Japan reporting all the missionaries safe. As we go to press this month we have in hand letters from various missionaries of the American Board and Woman's Boards. Apparently most of the men and women were in the hills at work, in preparation for their fall duties. Karuizawa seems to have had the majority. Lake Nogichi, a short way further west, held some more. The rest were scattered. The Bartletts, for instance, were in Kyoto. Only Mr. Holmes and Miss Cozad were in Yokohama or its vicinity; though Mrs. Bennett had planned to enter St. Luke's Hospital on the very day of the earthquake, when the hospital was destroyed. We repeat in these pages Miss Cozad's story and quote from the letters of others. All suffered in whole or in part the horror of earthquake, something that one can only know who has experienced it. At Karuizawa they "actually saw the earth move and the trees sway"—a rare experience. Miss Cozad had just left the pier at Yokohama, where she had gone to say good-by to Mrs. Brunner, of Cleveland. She was on the "L" when the shock came. Her story, given later in this number, is vivid and thrilling.

Mr. Holmes, we understand, was in his house, at Kamakura, which suffered the most severe quake of all, along with a tidal wave. He was miraculously able to get out of the house uninjured. His house was demolished and filled with mud by the big wave. He also suffered some personal property loss; how much is not yet known. We thank God that the mission is intact.

As for general property loss, the American Board suffered comparatively little. The mission house, built by Dr. Greene, and used for so many years by Dr. Pettee, still stands, though the chimney was thrown down, several tiles loosened, and some damage structurally sustained.

Of the Kumiai Churches at Tokyo, the largest and newest, Mr. Kozaki's "Reinanzaka," together with the parsonage, was unharmed. "Hongo," "Kyobashi," "Bancho," and smaller churches, however, were destroyed. At Yokohama, Mr. Hirata lost his church, we are told. Altogether, the Kumiai Christians sustained losses amounting to $300,000. We do not know how many lost their lives.

Our missionaries, with characteristic heart and energy, have thrown themselves into relief work, as have, indeed, the missionaries of the other Boards. Kobe is a large center for this, swelled as it is by thousands of refugees. "Coöperation" is the slogan in this as in all reconstruction work. Is it a mere coincidence that just at the time the Boards of the United States and Canada, at a meeting in New York, were proposing the submergence of denominational lines hereafter in a broad, common work of reconstruction, the missionaries of various denominations in Japan were dreaming the same big, Christlike plan? We quote elsewhere from a letter on this matter from Mr. Olds, the Acting Field Secretary of the Mission.

We must not close this short and inadequate report without expressing in this public way our keenest sympathy with our sister Boards which have suffered so greatly. As they have helped to sustain our spirits during the Turkey debacle, so would we have them now feel our fellowship with them in their suffering, and, better still, in their struggle forward to better things.

OUR POLICY IN TURKEY

THE officers of the American Board and the Woman's Boards and the members of the Prudential Committee have for years been watching for signs of hope in our missionary task in Turkey. Blow upon blow has fallen upon our work. Station after station has been closed, and many of our workers have perished or been withdrawn. The steady retrogression in uncertainty has been a constant strain on the faith of all.

The political settlements which are taking shape have made more possible a clear definition of our policy in Turkey. After long correspondence, and after much conference both in America and on the field, the Prudential Committee submitted to the meeting of the American Board at Springfield the following resolutions, which were there adopted by the Board as setting forth our fundamental policy in the Near East:—

1. The American Board recognizes and accepts its unique responsibility for missionary work in Turkey and proposes to carry it forward as rapidly as circumstances permit.

2. The American Board recognizes and accepts its responsibility towards the refugees from Turkey now in Greece, Syria, and the Caucasus. It proposes to continue its aid in maintaining the moral and spiritual ideals of these stricken peoples in their exile.

3. The American Board commends the earnest faith and courage of its missionaries in the Near East which prompts them to plan for a large advance both among the peoples of Turkey and the exiles. While it is not practical to fully carry out these plans at present, the Board recognizes the work as established and important and equally worthy of consideration as that in any of its mission fields.

This action of the Board ends a period of uncertainty as to whether or not we are to withdraw from Turkey. It clearly asserts the responsibility of the American Board for the spiritual welfare of the refugees who once formed the bulk of our constituency in Turkey. It assures to our missionary work in the Near East a place of equality in the general policies of the Board with the work in China, Japan, or India.

The tragedies of the past eight years have rested like a thick pall upon our way. It is still impossible to see clearly through the murky darkness.

but we lay hold in faith on the power of the Gospel to bring light out of darkness. One who has walked all through the valley of the shadow of death in Turkey says, "God must have some purpose in all this." To put ourselves in harmony with this purpose is our task.

We are not helpless victims of cruel chance. We cannot believe that the powers of evil are to win the ultimate victory. Rather will we assert with renewed faith the adequacy of the power of God to bring in Christ's Kingdom to the lands of his earthly life.

THE W. B. M. P. JUBILEE

THE Woman's Board of Missions for the Pacific well deserves the congratulations that are pouring in upon it. The Jubilee has been a success. Victory in the task of raising a substantial Jubilee Fund, large and impressive meetings (September 18–20), and a thousand and one other evidences of a growing practical interest in the W. B. M. P. work the world over, on the part of the women of the Coast—these are enough to make us all "forget the toil and tears" of the campaign, rejoice in the "golden gracious years" of the past, and look forward in faith to some big things ahead.

Youngest in age and work of our four coöperating foreign missionary societies, located in a part of America that is destined to have an increasingly dominant position in the affairs of the country, through growth in population and wealth, the Woman's Board of Missions for the Pacific can well look forward to greater achievements—and to ever weightier responsibilities as well. The years will indeed "bring a clearing vision of service yet to be."

The *Missionary Herald* congratulates the W. B. M. P., and offers its humble self as an instrument to be played upon from time to time in this great symphony of God's saving love for the world.

FRANK B. WARNER

SINCE the August *Herald* gave the notice of the death of Mr. Frank B. Warner, of Taiku, Shansi, we have received accounts of the memorial services held at Oberlin and in China. The tributes paid this missionary educator were as true as they were touching. Both Chinese and American colleagues spoke highly of his quiet but effective work in behalf of the Shansi Memorial School. To them he was a "schoolmaster by instinct"; a "courageous friend," with a "tremendous will to live for God and his world."

In the words of Mrs. Warner, "Loyalty seemed ingrained in the very fiber of his being—a quiet kind of loyalty, but so tense and fierce that any one who came in contact with him felt inspired by it."

Frank Warner loved people. He understood them, and could not be small-minded toward them. While he did his thinking independently, he loved to share his life with his friends. Especially was he interested in the molding of character. Perhaps he thought and talked about this more than about any other single subject. His love for his Chinese pupils expressed itself in a great yearning for a Christian character in them.

Lan Hua, a Chinese fellow-worker at Taiku, said of him at the Oberlin service: "How the Chinese love him! His heart was in China, and his hope was for China. He loved all his students."

As love begets love, Mr. Warner lives in the hearts of the Chinese.

MISSIONARIES BUSY IN TURKEY

THE most recent news from the American schools in Constantinople and in the interior of Asia Minor is encouraging. Surprisingly large numbers of students were enrolled at the very opening of the school year in many of our institutions. Just what restrictions will be placed upon the student attendance of these schools or upon the management as regards instruction is not yet clear. Disquieting rumors sometimes are received, hinting at restrictions which will very seriously limit our opportunities. We must, however, patiently await the practical defining of the law. Similarly the medical work continues in our hospitals with prospects for largely increased numbers both in clinic and in the wards, despite the fact that it is not yet clear whether American doctors not yet licensed will be admitted to the Government examinations or not. It is a time for careful perseverance and patient hope. Changes are being made in the form and methods of the Government, and it is for the missionary enterprise to prove its worth in such a way as to receive the loyal support of both the people and their Government.

THE 1924 YEAR BOOK

THE host of friends that the missionaries have abroad will welcome the new Year Book. We have tried to make it more serviceable. As usual, it centers around the missionary: his name and address, his field and work, the best ways and means of reaching him with mail and goods, the pronunciation of some of the awful words he uses daily, and, most important of all, his place in the Prayer Calendar.

This ability to join in prayer the world over in behalf of the same individual missionary is one of the greatest potential forces—yes, the *very* greatest—we have placed at our disposal. Why should we not all avail ourselves of this opportunity? A few minutes each day, and but twenty cents a year, spent in this way brings treasures untold to the men and women "over there in the trenches."

The Year Book will be ready before the middle of November, and can be secured at the offices of the American Board and Woman's Boards. Price, twenty cents, postage free.

OUR NEW PAMPHLET ON TURKEY

DR. BARTON'S articles in the last six numbers of the *Missionary Herald* have created such an interest that they have been put into pamphlet form for use at the National Council meeting, the annual meetings of the Woman's Boards, and at various conferences this fall and winter, wherever the Turkey question is to be discussed.

Added to these articles is an Appendix by Secretary Riggs, who reports the action of the Prudential Committee, September 25, after a conference with the Council of Woman's Boards on September 11, definitely deciding to continue the work in Turkey, and to push it forward as circumstances and means permit.

As the pamphlet sets forth the "Problem of Turkey as the Board Views It," and indicates the reasons for the decision to "carry on," it will doubtless secure a wide reading. Many who have had their doubts about the wisdom or right of remaining in Turkey should send for it. There is no charge, though it would help if stamps were enclosed for postage purposes.

AMERICA AND THE WORLD COURT

BY WILLIAM E. BARTON

IT was to many of us a sincere disappointment that America assumed no part in the League of Nations. Presumably we differ widely in our view concerning responsibility for that event. I have no inclination to parade or advertise my personal opinion on that subject, and yet it may clarify even so brief an article if I state frankly at the outset that while I was in the fullest sympathy with President Wilson in the main things for which he contended at Versailles, I felt that he brought back to us a plan for a League of Nations into which the United States would not enter, and probably ought not to enter, excepting with important reservations. Without caring to go on record as wholly satisfied with the proposed Senate reservation, I felt in general, and still believe, that in the main they were right. I think if Mr. Wilson, returning from Paris the second time, had accepted the Senate reservations and thrown responsibility upon the Senate for them, he could have secured ninety-five per cent of all he wanted, and America could have had a consistent part in the League of Nations, and perhaps the history of the last four years would have been very different. It is my opinion that if Mr. Wilson, whom I regard as a great man, and a man of high moral purpose, had been able in that critical hour to evaluate correctly his opportunity, he might have achieved immortality, have saved his health, and averted an international debacle of stupendous moment. I do not ask that any one else should agree with me, nor do I by any means regard Mr. Wilson as the only man at fault in this matter. I am saying this merely as a background for what is to follow.

I have friends in considerable number who still are advocating the League of Nations for America. They have my profound respect. I am far from being wise enough to declare what some future swing of the pendulum may bring to America. Of this, however, I feel sure; there is no indication whatever that America is likely in the immediate future to make the League of Nations a vital political issue. In my judgment, every day in the last four years American sentiment has been swinging farther and farther away from it. I am not unaware that many people believe there has been a reaction and that American sentiment now is more favorable to a League of Nations than it was one, two, three, or four years ago. They may be right, and I may be wrong, but I do not think so. My own belief is that even if the President of the United States favored the League of Nations, and I have no reason to think he does, and the Secretary of State were to join him in that belief, and this also is something of which I have no proof, it would be impossible for them to win the Senate over to their views, and that the American people, as a whole, is quite as conservative in this matter as the Senate.

I know that this opinion will not be shared by all who read this article. I know, also, that it is a hazardous thing for a man to make general statements as sweeping as these I am making. This is a very large country, and men who know much more about politics than I have been greatly mistaken in their judgment of political matters. My own conviction, however, is based upon a belief that the League of Nations at present is not an issue in American politics, and that all time spent in discussing it as if it were an issue is somewhat worse than wasted.

Furthermore, I do not believe that it will be any too easy to secure an agreement between the President and the Senate favorable to America's entrance into a World Court. I am inclined to think that the only thing that makes the World Court a possible issue is that President Harding advocated it with his dying breath. I do not think there is the faintest hope or fear, whichever you may choose, that the present administration, on the threshold of a national election, will go an inch beyond Harding's policy, or that there is any present indication that the elections of 1924 will compel any more favorable attitude toward America's entrance into European affairs.

It is, therefore, my earnest belief that Christian

men who are interested in having the United States take a more outstanding position in world affairs, should endeavor to discover just how far President Coolidge and Secretary Hughes believe it wise for the United States to go in this direction and give them hearty support. I do not think there would be much use in supporting a World Court reluctantly or grudgingly as a poor substitute for the League of Nations. It is my belief that the World Court issue should be accepted for an immediate finality. How it would ultimately work out in its relations to an International League I do not pretend to know. President Harding wanted what he called "An Association of Nations" in the interests of world peace. He got part of what he wanted in the results of the Washington Conference and in the Four-Power Treaty. He was careful to say that he wanted something more in the way of an association of nations, but that he did not advocate the League of Nations as at present constituted. Whether the World Court, the organization as at present constituted, is ideal for America's adhesion may also be a question, but there is no doubt that if America enters the World Court that organization can and doubtless will be so modified as to meet American requirements. Perhaps a World Court so constituted would lead us in time, not into the present League of Nations, but into a League better than the present one. I am not at all impressed by the supposed wisdom of those who say "the League of Nations exists and our choice is between this League and no League at all." Lloyd George, in an address before the Baptists of England last summer, said, "There is no League of Nations." He said further that there would be no League until it should be inclusive of Russia and Germany and the United States, with all necessary modifications to include these nations. In my judgment, subsequent events have gone far toward proving that he was right. The present League of Nations is a misnomer. It was conceived in a plan to denationalize Austria in the interests of Italy; to keep Germany prone under the military and economic menace of France; to prevent Russia's acquiring the Bosphorus, and to erect a row of squabbling buffer states to prevent a possible union between Russia and Germany. In other words, the League of Nations, like the Holy Alliance, degenerated, and, like Lucifer falling from heaven, kept not its first estate. I do not think that all the king's horses and all the king's men can now put Humpty Dumpty back upon the wall. Some more inclusive and more righteous association of nations there ought to be, and it seems to me that those of us who once advocated, as I did until Mr. Wilson's second return from Europe, a League of Nations based on the Treaty of Versailles, might as well stop voting for Andrew Jackson.

I do not think a World Court is a solution for all international ills. I do think it is an *approach to a solution*, and that if we are wise enough in securing America's approval of a World Court to guard, as we ought to guard, America's interests and those of humanity, we may be able to accomplish something very well worth while.

THE FIRST CLASS GRADUATED FROM THE ALEPPO (TURKEY) SCHOOL FOR GIRLS

Four teachers and four graduates. The second from right, standing, is a teacher, as are the three seated. Miss Lucile Foreman (B.), in the center, is principal

A MISSIONARY "SHOWER"—WHAT ONE CHURCH DID FOR ITS DAUGHTER

Miss Sanderson, the latest missionary of the W. B. M. P., is a member of First Church, Oakland, Cal. Her church wanted to have a special and intimate part in her outfit for her new home in Brousa. They gave her a genuine "shower," even though the bridal part of it was not included. The men's league bought the big silk flag, with instructions to stand beneath it if she needed any help. The young people gave a fine camera; an old lady of ninety-one lined and fitted up a delightful work basket. The big bouquet with lace paper edge, in the center of the picture, is made of daintily colored handkerchiefs, each with a greeting from its donor rolled up in the flower-like kerchief! The presentation greetings were all in rhyme. The other gifts included: steamer rug, blankets, a wool comforter; sets of sheets and pillow cases (Pequot); a braided rug; a bath mat (hand work); towels, embroidered luncheon, dinner, and breakfast sets; stationery; two kimonos—one blue corduroy, one orange silk; a toilet kit with all possible articles; and books, clocks, candles, medicine boxes, and other things too numerous to mention.

The church which evolved this happy plan of gifts has neither a pastor nor, at present, a church home. It meets in the synagogue, nearby, and its Sunday school enjoys the hospitality of the Oakland Unitarian Church.

THE GOLDEN JUBILEE

By HENRY H. KELSEY

THE Fiftieth Anniversary of the Woman's Board of Missions for the Pacific was worthily celebrated with three days of notable meetings in San Francisco and Oakland, September 18–20. Delegations were present from every state but Arizona (where there are auxiliaries). The program was admirably planned and equally well carried out. The work of every mission field was presented, in most cases by missionaries. The past was reviewed and the future anticipated.

A brief history of the fifty years was published. The Board was organized in October, '73, in Santa Cruz, at the meeting of the General Association of Congregational Churches. California was then a Home Missionary state. It was a brave thing for those women to undertake a definite foreign missionary responsibility, but they did it under the inspiring leadership of Dr. John K. McLean, the pastor of the First Church in Oakland, and of Dr. J. W. Hough. Progress has been slow but steady—with always slender resources. The Board today has thirty-five missionaries on its honor roll, twelve being on the field or about to go.

Each of the three Jubilee days had its session of special interest. On Tuesday a dinner was given in the Ebell Club, Oakland, in honor of Mrs. John K. McLean and the Founders. Mrs. McLean, the only living founder, has served the Board continuously these fifty years as a director, five years as its President. At this dinner in her honor there were present twelve Charter Members, several sons and daughters of Founders, and more grandchildren. After toasts, these children and grandchildren escorted Mrs. McLean and the Charter Members present to the platform, where they led in singing the Jubilee Hymn written for the occasion.

The dinner was followed by a pageant-play, "The Spirit of Service," written by Mr. Wilbur Tupper, a playwright of renown on the Coast. It was a portrayal of the past as a challenge to the present.

THE JUBILEE FUND

Four years ago the Board decided to raise a Jubilee Fund of $150,000 to be used in providing a larger force of missionaries and to improve the equipment on the field. The entire constituency of the Board was organized for this large undertaking. On Wednesday afternoon the Jubilee Chairman of each state very interestingly told how she had worked to raise this money and how her people had responded. These reports led up to the announcement of the treasurer *that the $150,000 Jubilee Fund was fully subscribed* and mostly paid in. In a later session it was announced that the Fund had reached $150,300. Credit for this heroic task was given to the devoted labors of the State Chairmen, under the able leadership of the Executive Secretary, Mrs. Helen Street Ranney, and the Treasurer, Mrs. W. W. Ferrier. It was heroic to have planned for the raising of so large a Fund in this district, which represents less than 9 per cent of the resources of the denomination. Only by faith, devotion, and sacrificial giving was the task accomplished.

The public celebration was fittingly concluded by a very impressive commissioning service. After a stirring address by Prof. T. R. Glover, of Cambridge, England, three new missionaries were given their commissions by Secretary Henry H. Kelsey, of the American Board: Miss Julia Wagner, who will have charge of the school at Mazatlan, Mexico; Miss Ruth Andrews, who will serve as a nurse in the hospital at Wai, India; and Miss Edith Sanderson, who will be a member of the faculty at Brousa, Turkey.

JUBILEE HYMN

(To the tune of Alvord)

They rally now to crown Thee
The golden, gracious years,
Their joy and beauty glowing through
Forgotten toil and tears.
They bring their golden treasure,
New lives, unspent and strong,
The faith and loyalty of hearts
Whose love has served Thee long.

The years have brought redemption
To pilgrims seeking peace;
To struggling, fettered souls who know
Sin, and the heart's release;
New hope to waiting peoples;
And China's children come,
And India's women, ransomed, healed,
Back to their Father's home.

The years bring clearing vision
Of service yet to be
For girlhood knocking at the gates,
For womanhood set free.
Oh, bringer of good tidings,
How beautiful thy feet;
God give His grace through all the years
Thy face is turned to meet!

—*Kate Bailey Hinman.*

The public meetings being concluded, a delightful pilgrimage was made to Santa Cruz, where the Board was organized fifty years ago. Some seventy women were driven down through the Big Trees, and were guests of the Santa Cruz Church at luncheon. Returning home by way of Saratoga, the party were entertained at tea in the charming villa of Mrs. Charles D. Blaney.

NOTABLE ACHIEVEMENTS

These women of the Pacific Board have achieved two notable and abiding things: they have raised a very large sum of money as an extra, above the regular apportionment, which meanwhile has steadily increased; and they have awakened a new missionary interest in all fields.

OUR APPROACH TO THE JAPANESE

By EDITH A. SAWYER

ON a certain Pacific liner going out last autumn, the general attitude among the passengers toward the Orient was so captious that just before reaching Yokohama some one wrote for the ship's daily radio newspaper the following suggestions as to *Open Mind and Square Deal:—*

We Americans pride ourselves on our stand for the square deal. We think less about that kindred quality, the open mind. It behooves us to be open of mind as we approach the Orient, the Far East, made up of nations which are centuries old in civilization, art, and learning before our young States had made their advent into the world. We have grown rapidly in our few decades of existence. We have made great progress, have developed many virtues; but it is often said of us that we lack the virtue of humility. Be this true or not, let us go into these Eastern countries with open minds, ready to accord to their people a square deal in our thoughts and judgments. Let us seek whatsoever things there are in this Eastern world that are "true, honest, just, pure, lovely, and of good repute"; "let us think on these things" and give these ancient and honorable nations credit therefor.

Many stock stories regarding the Japanese have doubtless arisen through the carelessness of travelers who repeat their own or others' chance experiences, or who criticize Japanese customs—forgetting the old adage about glass houses and throwing stones. It is well to keep in mind the fact that our ways and customs are aften as curious to the Japanese as theirs are to us. Prof. Edward S. Morse, in his *Japan Day by Day,* says, "As the Japanese are a much older civilized race, it may be possible that their way of doing some things is really the best way."

GATE TO THE DOSHISHA GIRLS' SCHOOL, KYOTO

YOUNG JAPAN

Racial discrimination on the part of Anglo-Saxon countries has seriously hurt the feelings of the proud, highly sensitive, and kind-hearted Japanese. In the nature of things it grows increasingly more and more of a problem to persuade to the Christian religion, the religion of Anglo-Saxon countries, a people keenly alert and intelligent, who are discriminated against by Anglo-Saxon civilization.

Moreover, the word "heathen" could be retired from active service. As has often been said, the Japanese are a very sensitive and well-bred people. It savors of "calling names" to classify them as "heathen." Meeting a traveling minister and his wife one day in Japan, the writer asked if they had visited a certain city. "Oh, yes, Mr. A—— preached to the heathen there," was the ready and glib reply—in the presence of a Japanese who understood English. And there comes to mind the hurt, indignant protest of a Japanese student at a woman's college in this country, after listening to a missionary address in which her people were classed collectively as "heathen."

Let us remember that throughout Japan there is a tremendous and significant growth in the direction of modernism. Those who are desirous of helping Japan must needs take into account this growth and, especially at the present time, coöperate rather than too definitely attempt to lead, even though this coöperation be more or less along secular lines.

Old and new in Japan are contrasted at every turn, in business offices and methods, in schools, homes, customs, and costume. The new is bound to predominate, and it is the great opportunity of the Occident to help, so far as may be, toward the readjustment.

Many reform movements in Japanese society and in government have undoubtedly been brought about as the direct result of Christian preaching and of

the practicing of the brotherhood of man. Straws which show the drift of tendencies are, for instance, the facts: that school standards are approaching those of the Anglo-Saxon world; that universal social customs are being more and more adopted; that increasing numbers of marriages are being solemnized in the Buddhist and Shinto temples, sometimes with the Christian marriage service; that constantly more husbands and wives go out together for dinners, entertainments, or pleasure excursions. Twice within the writer's observation groups of gayly adorned geisha were hissed on the street by the bright-faced young workingmen. Instances might be multiplied with regard to the increasing influence of one race upon another, influence which has helped bring Japan to the present parting of the ways.

For example, note the impact on the home life: Japan's leading men travel widely. In Japan, as in all other progressive countries, changes and reforms are in largest, most successful measure brought about by the leaders who have both education and experience. The knowledge of these men as to what is going on in the world extends itself to their homes. Japanese women in consequence are developing ambition for wider training and opportunities to broaden out their own lives, become more companionable to their husbands, and better qualified to guide their sons and daughters into maturer years.

The force of "precedent" is the principal handicap in the lives of Japanese women today. To do a certain thing in a certain way because it has been done thus for generations is as yet a dominant principle of conduct. But these women, having discovered that changes *can* come, will not be long in letting go of hampering precedent. A Japanese lady, expressing desire for wider opportunities, said, "American women have so much more opportunities than Japanese women." The American's reply was, "We have more opportunities, yes; but it is partly because we have courage to make use of opportunity." It was not long afterwards that the Japanese, of her own initiative, joined the Y. W. C. A. of Tokyo.

Japan's women are like her men, naturally receptive of new ideas. Quite often one hears, unexpectedly, a rather timid "I like Christianity, I wish I knew more about it"; and such an expression opens the way for the gift of a New Testament or a calendar for daily use. The assertion may be ventured that so far as their own lives and conduct are concerned, seven-eighths of Japan's women are already Christian in spirit. They are natural givers. To give is to them far more a delight than to receive—to give even to the point of self-deprivation. What homes such women are capable of making! What a potential force for good in community and nation!

. . . . . .

These random suggestions regard mainly *our approach to Japan and our attitude after we get there.* If at the present parting of the ways in Japan, in this contrasting time of old and new, Americans would improve every opportunity for individual acquaintance, friendliness, and right influence—taking into account the psychology of the Japanese just as tactfully as they take ours into account—we undoubtedly would be making ourselves useful in this generation's deep need and in the great task of promoting international sympathy and understanding.

A leading Japanese newspaper said editorially recently: "Genuine friendship between Japan and America would contribute greatly to the peace of the world. The whole matter of Japanese-American relations is so important that its settlement will have a far-reaching effect upon the world."

LOOKING EAST THROUGH SIDE GATE, DOSHISHA, KYOTO
Survived the earthquake

ENTRANCE TO IMPERIAL UNIVERSITY, TOKYO
Destroyed by the earthquake

MY KOREAN FRIEND IN THE EARTHQUAKE

By GERTRUDE COZAD[1]

TOO dazed to realize what had happened, I glanced about, and there was not a house standing; a yellow dust arose and a great shriek and then a deathly silence. I cannot account for the silence. It may be I was too stunned to hear.

THE YOKOHAMA DOCK AS IT FORMERLY LOOKED

A red cap seized my hand bags and we stumbled back to the station, avoiding falling wires. Many people on the crowded cars were electrocuted, a merciful death.

The station and two large buildings were still standing, but ready to fall. While we waited in the large open place in front for the shaking to let up, immediately, in all directions, fires sprang up. A stream of humanity came pouring toward us, many of them bleeding. I did not know what to do.

A foreign gentleman said he would help me, but he suddenly disappeared. Another man came, saying he was on the bridge when the shake came, and he lost his hand bag. He thought some one had taken it and "Would some one please tell the policeman about it?" I knelt on the ground till a policeman whistled and said, "Every one to the hills." Not knowing Yokohama, I followed the crowd over the broken, tipping roads, the walking extremely difficult, and with the fear of falling into cracks. One man had the experience of the earth opening where he was standing and he fell in up to his waist.

MY YOUNG KOREAN APPEARS

I saw a young man of twenty walking beside me and said, "Are you alone?"

"Yes."

"Won't you stay with me today?"

"Gladly."

"What is your name?"

"Hayashi Shotaro."

And so we began our journey together, and never a knight had more faithful squire. If it were not for him I think you never would have had the account of this day. He proved to be a Korean with no relatives.

We went up to Nogosaka till we came to a shrine, itself strangely intact, sitting there calmly as if it always had and always would, while the large buildings had fallen, and one structure on an enormous concrete base had disappeared and the great blocks of concrete were strewn about like children's blocks. You can imagine how that impressed the people and how many earnest prayers were offered there.

The people began to pour up there from every direction till I should guess there were more than a thousand, possibly two thousand. I thought we were quite safe and we stayed there several hours. I became so interested in various groups: The rich and the poor; the calm and the frightened; one

MISS COZAD, WITH A CLASS IN THE WOMEN'S EVANGELISTIC SCHOOL AT KOBE, OF WHICH SHE IS PRINCIPAL

woman, sweet and smiling, with her six children sitting in a row as proper and quiet as if they were in Sunday school. How good the young men were to their mothers!

One man said he was connected with the Y. M. C. A. He had brought his mother, his baby, his wife, and his sister in safety. They had nothing but one egg each, which he had picked up as he passed a store, leaving his card and expecting to pay later. He had tried to buy some bread, but they were holding it for high prices.

HE BRINGS IN THE WOUNDED

The wounded were brought up on people's backs. An old mother came leading a stalwart young man who stumbled along, and she supported him as best she could. My boy went off to reconnoiter and came back with a girl of twenty on his back and

[1] Mrs. Brunner was the passenger on the *Australia* to whom Miss Cozad had been saying good-by before the shock came.

RUINS OF GINZO STREET, TOKYO

her mother tottering after. The girl was wounded, and he had found them lying by the roadside with the flames almost up to them. We made them as comfortable as we could with my pillow and a piece of matting and a part of my ice-water poured into her bottle of raspberry vinegar.

The boy went again and came back saying he did not like the looks of things. The fire was getting pretty near on two sides and the wind was blowing a gale.

He said, "Let's get out of here."

"How can we leave these women? They will be terrified."

My heart clung to all those people whom I had been watching. The little girl of eight who had been praying steadily for two hours. The old blind woman whose face was peaceful but whose lips never ceased to move in prayer. The frail, old, white-haired man and woman who clung to each other with such a look of despair. The family of five refined, well-dressed people—all pale and exhausted, the mother, son, his little girl and his wife, lying there with her baby a few days old. Still, I could not help them, and we stole away from our prostrate friends, hoping they would not see us go.

HE CONDUCTS ME TO SAFETY

Our objective was a villa on a high land across a deep valley with precipitous sides, all broken and crumbled, over some fallen houses and up a hill so steep I could never have done it without help. I begged the boy to throw away my bag, but he clung to it. He would go on and place it and find the best footing and come back for me. In going up, he would pull or push and at last we reached the top. There were two villas, a shallow pond, and open spaces and trees. The made ground was much broken, and at every shake (there were 150 of them that one day and 500 all told) I feared the place would slide into the valley. After resting a while, we moved on into a valley, but I could not stand it there, where we could not see the approach of the fire, and we went up another hill to a pleasant, wooded place, with many people there and a cow lying down and chewing her cud.

Here we could see the approach of the flames, so we said, "Let us find our way into the country if we possibly can." Another steep hill, under fallen trees and over *débris* of the houses, with the people behind calling, "Hurry, hurry, we will all be burned," and so on, till we came to the city reservoir, the highest place in Yokohama. The whole city was burned up to it on one side clear over to the Bluff, which was burning fiercely. We sank down on the sand they have in brick enclosures for filtering purposes and felt we were as safe here as we could be anywhere; and anyway there was no other place to go.

There we sat, and for two hours watched the four places we had been in, one after the other, burn and burn. The loss of life at Daijingu was terrible. There was no way of egress but the one we had negotiated with so much difficulty. As we crossed the narrow neck of the valley, the flames were within, I should say, 300 feet, and the heat was intense. Had we waited ten minutes, there

would have been a panic, the strong pushing the weak in their frenzied effort to get away, and many trampled under foot. It was heart-rending to watch those beautiful, cruel flames, and to think of the many we had been interested in who could not get away.

We reached the reservoir and safety about sunset. Already the whole of the city was in ashes except one small valley next to the reservoir. The Bluff was still burning fiercely in spots. A pall of smoke was over all and in every direction except Mt. Fuji, smiling, shall I say beautifully or cruelly?

I spotted the sandpile enclosed in a brick bin as my abode; and presently others came, and together the men made a shelter of corrugated iron about four feet high in the center, and twenty of us had our refuge there for two nights. Probably the others are still there. We came very close to each other. I saw no foreigner until I reached the steamer Monday at 10 A.M., but my close contact with the many Japanese strangers has given me a deeper love for them and an appreciation of Japanese character greater than ever. Patience, fortitude, generosity, kindness, sympathy—all these I saw in abundance.

JAPANESE MAKE HIM THE EXCEPTION

I grieve to say there was one terrible blot that I wish I could forget. I will omit the account of the treatment of the Koreans who had escaped from the burning prison and were thought to be looting, shooting, and what angered the people most, poisoning the wells and reservoirs. If the rumors had been well founded they would have deserved their awful fate, but at such a time as that credence is given to tales however bad, if only they are gruesome. I saw and heard what went on Sunday afternoon and night and it was terrible. My boy lay with his face in the sand beside me all through that time. The people in our shack knew he was a Korean, but were kind to him, and tied a red cloth on his arm, which was a sign of being a Japanese. He had his life threatened on the launch going out to the steamer, but being with me, and in broad daylight, I think there was no danger.

You may ask what we had to eat these two days. Of course no one in Yokohama had dinner that awful day. My resources were a muffin, four days old, a small roll which I had taken from the breakfast table to eat in case I should not be able to get a lunch at the Yokohama station, a small bunch of grapes, and a little chocolate. These we divided between us for supper and breakfast. My thermos bottle of water I gave to different people whose need was dire, and also half my chocolate. I asked Hayashi San to go into the unburned valley and see if there was anything to eat. He found a hole where bananas were being ripened and brought back, I should think, about fifty of them. I divided them with other people, giving twenty-five, or thereabouts, to each one. Then I tasted one, and it was so green I could not swallow it. I wrapped the rest in my silk kimono to keep them out of sight, so by the next day we had some ripe ones to pass around. By Sunday afternoon, some rice and potatoes had been conjured up, so we accepted a little from them. I did so hate to accept anything, because the need of those so generously offering it was going to be so great and so long continued, while I knew I could probably get off on a boat.

The concrete edge of the reservoir was a little higher than we were, and I shall never forget that first night. Against the glare of the burning city there was a constant procession of dark silhouettes passing and calling the names of those from whom they had become separated, hoping to find them in one of the camps. One large, well-dressed man came into our shack and threw himself down exhausted. For a couple of hours he slept, and then ate something offered him, and without a word went out on his quest of mother, wife, and four children. This kept up the whole time I was there and I never heard him speak a word.

There were several joyful reunions in our shack. One fine-appearing young man was brought there wounded and scorched. He had been dragged out from the *débris*, and his wounds bound up, and then left where he fully expected to be burned. His father found him and brought him to our camp. All the afternoon I thought he was dying, but was rejoiced to see him open his eyes, and when I left he was sitting up.

MY TURN TO ASSIST HIM

Monday evening I said good-by to our camp. We had no difficulty in making our way through the wide street which was paved with concrete three feet thick, all broken to pieces, but you could step from block to block. There were no streets visible except these very wide ones. I had no sense of direction, and as far as we could see there was nothing but broken tile, concrete, wire entanglements, and a sea of ashes. The smell of burning flesh was everywhere, and around the large banks and offices were piles of charred bodies.

We discovered a launch with steam on and, asking no questions, boarded it, and were politely requested to get off. We sat there and asked that they take us to any foreign steamer in the harbor. They tried to urge us to get off and take a sampan, saying they were going in a different direction; but they turned and took us to the *André Lebon*. One fellow began to tell of the killing of the Koreans in Tokyo, looking fixedly at Hayashi San. The crew were most cordial about taking me on, but were so angry about the money demanded, that when one boy from the launch tried to board the steamer they threw him back; they were doing the same to Hayashi San, whom they were unwilling to take. I stopped on the lower rounds of the gangway and said, "That boy saved my life and I will go back on the launch unless you take him, too." They were very nice then and took him on gladly.

In a few hours I was transferred to the *President Jefferson*, going to Kobe with several hundred refugees. I passed under the stern of the *Australia*

in going from the *André Lebon* to the *Jefferson*. I said to the officer on board:

"I would give fifty dollars in gold to be able to call a message to the *Australia*."

He said their wireless was taxed to the limit, but that I could get a message to you (Mrs. Brunner). So I went to the wireless room and asked them to send it. I am also hoping that you saw my name on the list of those who were saved (neither message nor list was seen by Mrs. Brunner.)[1]

SEPARATED, WE MEET AGAIN AT KOBE

In transferring to the *President Jefferson*, I was separated from my Korean boy. I arrived home Tuesday afternoon, September 4, and was received with rejoicing. Two days after Hayashi followed. Although he did not have my address, only my name, he wandered about in Kobe until he found our gate post, with my name on it. He leaned his head against it and wept tears of joy.

The servants, having heard his story from me, were ready to give him a royal welcome. I am now hoping that my sister, Mrs. Newell, may be able to take him with her to Seoul. He is a fine young man, with good features, rather short, and has the finest teeth I ever saw. There is something most winning about his personality. He is well worth educating.

KOBE, JAPAN, FROM THE HILL BACK OF THE CITY

Though the city extends for miles in either direction, it is now fearfully congested with refugees on land and shipping in the harbor. Kobe College buildings are in the lower right-hand corner of this picture. Further to the right are the Women's Evangelistic School, the Glory Kindergarten, and Treasurer Hackett's headquarters.

AFTER THE EARTHQUAKE: WHAT?

By C. BURNELL OLDS

THE whole missionary body has been wonderfully chastened by the experiences of the earthquake. We are drawn more closely together. Dr. Wainwright, head of the Christian Literature Society, who lost home, all personal effects, the complete stock of literature and the plates—everything practically—voiced the feeling of the community in his message of interpretation at the general service Sunday morning. He presented the earthquake as a new challenge from God to build for the future something better, something grander, than we have ever had before, both in our personal lives and in the development of the Christian cause in Japan. This idea was more forcefully brought out in the conference that followed the next day (September 10), when practically the entire missionary community here in Karuizawa came together at the call of the Executive Committee of the Fed-

eration of Christian Missions to discuss the proposition that a commission be appointed consisting of representatives of all the Christian bodies working in Tokyo and Yokohama to meet a similar committee from the Japanese Federation of Churches for the purpose of making a comprehensive study of the entire situation in those two cities, with a view to building up the Christian work again on broader and more coöperative lines. It was a discussion lasting three hours, and, for the most part, was characterized by a spirit of utmost good will, and desire and determination not to repeat the mistakes of the past in the interests of denominational strategy, but to forge ahead along new lines of coöperation and union so far as might be possible.

The discussion was carried on under three different heads: the educational program, evangelistic work, and publication agencies. With the help of a carefully prepared map of the cities, showing the burned areas, the location of schools, the movement of population, and some other important features, it was pointed out how, in the main, the needs of Christian education might continue to be met through the functioning of most of the Christian schools that remain comparatively uninjured. It was shown that the great lack was along the line of broad theological education. The need of a union Christian university program was indicated to meet a threefold opportunity, *viz.*, in theological education (chiefly preparatory work), religious journalism, and a normal college for the training of teachers of English, all to be united in a strategically located union institution. Objections to the plan were pointed out, but the main thing that was evoked by the discussion was the expression of a new willingness to coöperate and a manifest drawing together.

In connection with other phases of the subject the discussion was somewhat less concrete and constructive. Yet it is evident that there is abroad a new conception of what the Christian program as a whole involves. It was frequently reiterated that this great calamity must spell for us new opportunity, and that we could confidently look forward to a day of better things.

We believe the Christian world will not forsake us in this crisis. The Christian church in these cities must be rehabilitated, and the supporting constituency in Europe and America must make it possible, as we believe it will, to rebuild and carry on in a much larger way even. It will require money and a great deal of it. Bishop Welch pointed out that a conservative estimate of the needs of his mission would be at least $700,000, and there were other missions that must need still more. Of course the several Boards, working through their regular channels, could not be expected to meet these needs, with the problems of deficits staring them all in the face. Yet the conviction was expressed that while the hearts and the purse-strings of multitudes all over the world were being loosened and the money was pouring in to meet the needs of temporal relief, the Christian forces of the world would all the more rise to the emergency and see to it that the eternal interests of the Kingdom of God in this land should not suffer.

PLANS FOR SOCIAL WORK IN OSAKA, JAPAN

"Just the other day I was walking down the broad street on which our land opens, and heard two women saying: 'Do you suppose that is the foreigner that the paper says is to come here soon to start a kindergarten for our children?' So I stopped and talked to them a few moments. They were shy, but anything which will bring anything good to their kiddies is very near their hearts, and I could see their joy in the prospect.

"When I go through those narrow streets and see the hundreds of children, my heart sinks at the thought of how few we can really reach, and yet at the same time I am eager and anxious not to put the day off too far into the future. Although the section of the city in which we have chosen to work is small, as far as area goes, it is crowded and far over-crowded as far as people are concerned. Small shopkeepers, laborers, and factory workers are there in hordes, giving us just the kind of a community we want.

"Children cannot enter the public schools here until they are eight, which means that they are playing on the street until then. Children whose parents work from early morning until evening in the factories are left, locked out of their own homes, to roam the streets, cared for by kindly neighbors if at all. Think of the opportunity of helping these children! Even though we may feel strongly that conditions should be so altered that mothers could stay at home to care for these children, rather than putting them into a day nursery, until that happy day comes, some one ought to look after them. And it is here among the children that we feel we can lay the surest foundations and get in our most telling chances. A Buddhist priest told me that it was useless trying to teach religious truths to children under ten. What a terrible mistake, and how glad I am that we see things in a different light!

"I have succeeded in getting hold of a fine girl to train for our head kindergartner. Of good education, yet, when about nineteen, she came as maid into our family. After mother and father went to America, she was asked to go to one of the large factories in Kyoto as matron in one of their dormitories. There she has been for five years. Now she wants to come to work with me. With her experience with factory workers she will be a great help in knowing how to work with these people." *Alice Cary (B.).*

INSIDE VIEW OF PATIO, LOOKING TOWARD FRONT ENTRANCE, INSTITUTO CORONA, HERMOSILLO, MEXICO

A HAUNTED HOUSE AND A BURIED TREASURE

By NINA TREGO

The past year saw the adoption of a policy by the Woman's Boards for their work in Mexico. The W. B. M. continues to center its work in Guadalajara, the W. B. M. P. accepts responsibility for the development of woman's work in the new station of Mazatlan, and the W. B. M. I. centers its work definitely in Hermosillo. The latter Board has recently secured a property of its own for its school for girls, the Instituto Corona, with a building which, remodeled, serves the purposes of the school far better than the old quarters did. One hundred and six pupils are enrolled, and seventy-one are in actual attendance, a better record than that of former years. The boarding department now numbers five, but is sure to grow.

THE new Instituto Corona is a beautiful building; beautiful to look at and spacious and comfortable to live in. On the front it stretches about a quarter of the length of the block, and with the walled-in playground it occupies the whole block on the other three sides; that is to say, the school takes up an entire city square except for a narrow strip about three-fourths of the distance along Morelia Street, which is built up in stores and little dwelling-houses.

The building itself is on the southwest corner of the square. From the outside we see that the main part of it is a one-story adobe structure, plastered over and painted light blue with darker blue trimmings. There are immense, heavily barred windows opening directly on the street, and a big double door that you could drive your Ford through if you felt like it, though it was never meant for any such desecration. Fronting on Gonzalez Street, three new brick schoolrooms are built adjoining the blue adobe part, and they make a striking contrast with it. A high adobe wall continues from the last schoolroom the rest of the way around the block and shuts out all sight of the playground from the street.

THE CATHEDRAL AND PLAZA, HERMOSILLO, MEXICO

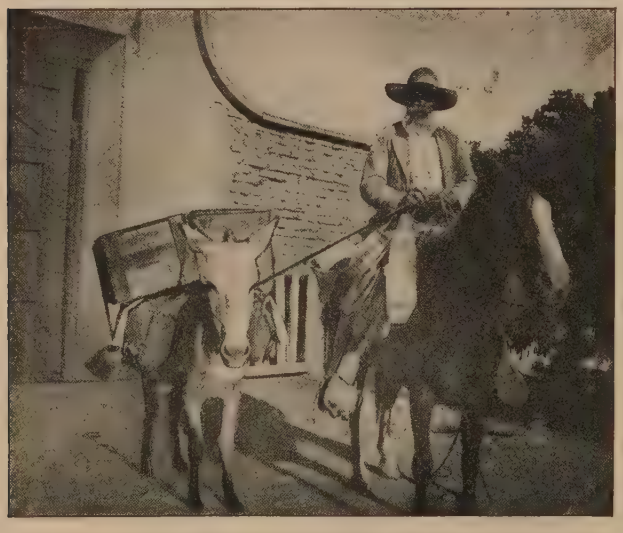
As we enter the front door, we come directly into the *patio* or

open court, around which all the rooms are arranged in the form of a hollow square. There are the schoolrooms and the quarters of the boarding department, which must be enlarged some day by means of a second story. We see on our left a big, sunny schoolroom, and on the right a pleasant, comfortably furnished sitting room with a piano, bookcase, reading lamp, rocking chairs, and pretty curtains. Opening from this living room are two bedrooms occupied by the missionaries. The first of these is a light, airy apartment, with two big windows on the street; the other, somewhat longer and dimmer, has a quaint old Mexican fireplace, and two windows and a door opening into the *patio*. The fireplace is the most noticeable feature about it, and thereby hangs a tale.

A GLIMPSE OF OUR HERMOSILLO CHURCH AND PARSONAGE

As I sat in this room, writing about it, the thought occurred to me that such a place should have traditions, a history to give background to its present. To be sure, the institution itself has a glorious history of sacrifice and growth behind it, but this very building, at least the old part of it, should somehow have its past interwoven with the present Instituto Corona. If these old walls could only talk, what tales they might whisper of revolution and bloodshed, of veiled señoritas blushing behind the barred casements and daring young lovers outside, with guitars and bowie knives and six-shooters! Such tales they *might* tell, but as walls are always discreet and reticent observers and seldom babble about the things that go on around and within them, and as I felt reasonably certain that I might sit for a very long time waiting for any disclosure from them, I determined upon a surer and more direct course. In short, I laid down my pen and went to visit one of my neighbors.

She lives in a little two-room shanty around the corner, and I found her tranquilly smoking her pipe on the self-same doorstep where she has nightly indulged in that same contemplative rite for so many years that nobody can remember when she started. If she is not the oldest inhabitant of Hermosillo, at least she would crowd the holder of that honor exceedingly close. Her name is Doña Concha, and she is bent and brown and weazened, without a tooth left to console her in her old age. By race, she is part Mexican and part Yaqui Indian, the tribe that inhabited this part of Mexico long before Cortez made his appearance. Her age nobody knows, least of all herself, but I should guess it somewhere beyond eighty and something less than a hundred. As I sat down beside her on the doorstep she greeted me cordially, and her sharp black eyes glittered in the semi-twilight when I made my errand known to her. She chuckled, spat reflectively into the street, knocked the ashes out of her pipe and began the following tale:—



A NATIVE BIBLE MAN, MEXICO

About half a century ago a rich old Mexican by the name of Don Manuel Carpena, having laid up enough of this world's goods to last for many years and then some, determined to build him a house worthy of his wealth and station and therein to retire from the strenuous life of commerce and cattle-raising that had theretofore occupied his days. He accordingly bought an entire block in the best part of the capital city of Sonora, and caused to be erected thereupon a fine house, the very same

AN OLD VILLAGE CHURCH, MEXICO

that now forms part of our school. The adobe walls of this house were a yard thick and the ceilings twenty feet high. The roof was made by laying bamboo poles over heavy beams on top of the walls, covering these with a foot or two of dirt and plastering the whole over. Of course the rooms within were cool and restful, even when the sun was doing his worst outside. The long room whose windows opened into the *patio*, Don Manuel kept as his own private retreat, and here he had built the queer old fireplace that stands up three feet or so above the floor and looks more like a hole in the chimney than anything else. Beside it he would sit and read and smoke and meditate over a jug of good old Spanish wine far into the night, when the chill winter winds made a fire feel good even as far south as Hermosillo. Thus he lived in peace to a ripe old age, and here in this very room he died when he had rounded out his allotted threescore and ten years, with a few extra ones thrown in for good measure.

After his death it appeared that his farms, his flocks, his mines, and his houses had been divided equally among the heirs; but the chests of money, the jewels that he had brought from Spain as a wedding gift for his wife, the golden nuggets gathered from his mines, in a word all the valuable trinkets that everybody talked of and that nobody had seen because he never showed them to any one, these were nowhere to be found. Long and diligent was the search, and at last everybody reached the conclusion that the old gentleman had spent the money and sold the jewels to pay for upkeep and taxes on his immense holdings. That is, everybody so concluded except the good Doña Concha, who always knew better and asserted as much to her friends and intimates.

After Don Manuel's death the house was sold to the Government and used as barracks for a regiment of Yaqui soldiers. How restlessly the good old man must have rolled over in his grave if he knew how the savage Indians desecrated his fine house by stabling their horses in its *patio* and making its rooms the scene of their drunken brawls! At last a man named Carillo bought the place from the Government. He repaired it and moved in with his wife and son, a boy of eighteen or twenty, who was a lazy, imaginative fellow much addicted to day-dreams and sun-baths. It so happened that the boy, whose name was José, slept in old Don Manuel's chamber, the one with the fireplace. One night he came in late from a convivial session held with a number of boon companions and bountiful liquid refreshment. He threw himself upon his bed and was just about to drop into a heavy sleep when he heard a rustle in the fireplace. He sat up just in time to see the bent figure of a little old woman in a faded blue dress clamber out of the chimney, brush herself off, and glide to the open window, where she stood motionless, pointing toward one of the palms in the *patio*.

It was bright moonlight, and José could see her plainly. He asked in a quavering voice what she meant by coming into his room in the middle of the night, and as she answered not a word, but continued to point with a skinny arm at something outside, he bethought him that sometimes ghosts are dumb, but can write their messages. He therefore hastily produced paper and pencil and handed it to the old woman, at which she appeared greatly relieved, and immediately began to write. Having finished, she hobbled to the fireplace and disappeared up the chimney. The boy snatched the paper from the window where she had left it and, lighting a candle, saw that the old woman had drawn a picture of a palm tree with a square beneath it, and within the square had written the single word "dinero," which, being interpreted, means money.

The next day, as he was a generous, open-hearted youth, José imparted his experience to two young cousins, boys about his own age, and armed with picks and shovels the three of them set merrily about digging up the *patio* at the foot of every palm tree in it. At last José called the others to him with a glad cry of triumph. His spade had uncovered a solid floor of brick and concrete, manifestly the depository of Don Manuel's treasure. After long and patient trying the boys found that the bricks would not yield to their efforts. The concrete was too solid to be pried open. It was at this juncture that José had a staggering inspiration.

"Boys," said he, "we have forgotten something. What a miracle that I thought of it in time! You all know that when anybody digs up a dead man's treasure the owner's ghost haunts him until he either drives him insane or kills him with fright. Don Manuel would never let us rest if we raised these stones. The woman that I saw was an apparition of the devil sent to lure us on to our own destruction. Let us fill the hole up quickly and never tell any one."

Trembling at their narrow escape, the three boys hastily threw dirt over the bricks until all traces of their discovery had been obliterated, and hurried away, crossing themselves and muttering prayers. Whether José ever thought better of his resolution or not is apparently unknown. Anyway, the old lady continued to come down the chimney every now and then, something in the manner of a feminine Santa Claus, until the family became so nervous over her continued presence that they moved out, and the house was used as storage for grain and shelter for cattle and horses. It was in this state when the Woman's Board bought the property as a site for

SERVING BREAKFAST ON THE STREET CORNER IN A MEXICO CITY

SEVENTH GRADE, INSTITUTO CORONA
Hermosillo, Mexico, 1923

their school. A Mexican family were engaged to sleep in the house while the building and repairing was going on, in order to see that the tools and building material were not molested. One night the woman, who slept in the corridor just outside the room with the fireplace, awoke, and there standing in the window, pointing with a skinny arm at a nearby palm, was the identical old lady in blue who appeared to José Carillo. The good woman screamed and fell over in a fainting fit, at which the apparition disappeared. However, she was in bed all the next day from the effects of her fright,—and the family soon moved away to seek safer quarters.

As she finished, Doña Concha moved closer to me and laid a bony hand upon my arm. "What room do you sleep in over there, Honey?" she asked.

"The one with the fireplace," said I, "but I'm not afraid. I'm going to dig for the treasure sometime when I have a day off."

The old crone only shook her head and mumbled something that I could not understand. I thanked her and took my leave. It was quite dark by that time, and I hurried home and gave a furtive glance into the black old fireplace before I scrambled into bed and covered up my ears to keep out any sounds whose origin I might not be able to explain.

As I lay still trying to go to sleep, Doña Concha's story ran insistently through my mind, and I realized that at least a part of it was true. There is a hidden treasure in our school. It is not buried in an iron chest under a palm tree, but in the bright, hopeful children who crowd our doors every morning and who have in their hearts and minds the making of a new and better Mexico, a Mexico whose ignorance and superstition shall be driven out by the light of Christian education. This is the buried treasure that we are digging for every day, the treasure that, when it is unearthed, will make all the wealth of King Solomon's mines look trifling in comparison.

BACK ENTRANCE AND PLAYGROUND IN PATIO
Instituto Corona, Hermosillo, Mexico

THE ZUMBRO MEMORIAL HOSTEL

"In October, 1922, the American Madura Mission suffered a great loss in the passing away of Rev. W. M. Zumbro. For twenty-eight years he had been a prominent member of the Madura Mission, and for over twenty years had been principal of the American College there. He was esteemed as a true Christian gentleman and was recognized as one of the great educators of South India by both Christians and Hindus alike. Thousands of Indian young men are calling him their *guru* today.

"Not only in the college, but also in district evangelistic work was his influence felt. A village evangelist in the Periyakulam pastorate wrote:—

"'The great beginning of our Christian work in this small village was a remarkable piece of history. A few years ago, the Rev. W. M. Zumbro, Principal of the American College, visited this humble spot as an Evangelist Pilgrim, and his famous visit predicted a big future full of evangelistic possibilities for our village. During his short stay he labored enthusiastically and energetically, and his one-day labor was worth a year's service and a hundred men's efforts. As he stood on the rugged streets and under the green thorn trees, the village people gathered around the learned Saint to hear him speak. With his bright face and ringing voice, with an affectionate heart and flaming zeal, he spoke to them of Christ as their Saviour and Redeemer of the countless masses in the villages of India. Touching a man of low caste with an unclean body and clad in a dirty rag, and holding his hand in his own hand, he spoke with him, saying that "He needed Christ." Ever since his departure the Christian work there has been growing steadily and every year Christians go on a pilgrimage to that village and do successful evangelistic work.'

"The American College is Zumbro's permanent memorial, but we feel that there should be something distinctive and characteristic which the oncoming students may forever associate with the name and work of W. M. Zumbro. The College Council considered the matter at length, and at last decided on the following plan: the memorial is to take a double form—one part to be provided by American friends, and the other part to be made possible by Indian friends. The American part is to take the form of a library and museum building costing approximately $25,000. Mr. L. Curtis Guise, who is now on furlough, is commissioned in coöperation with the Board of Trustees of the College in New York City to raise this sum in America

among friends of Mr. Zumbro and of the American College.

"The Indian part of the memorial is to take the form of a students' dormitory or hostel, as it is called in India. The plans call for a two-story building to accommodate sixty men with single rooms throughout, as there is a great demand on the part of the senior men, especially, for single rooms. The estimated cost of the building is Rs. 50,000. The Madras Government has always been exceedingly generous in supporting our educational work, and has on other occasions given a half grant on buildings and equipment. We hope for the same generous treatment in this case also, that will leave Rs. 25,000 to be raised amongst the friends of Mr. Zumbro in South India.

"A committee has been formed, and the campaign for this fund is being conducted with energy, but it will take some hard work to reach the goal. The present students have pledged Rs. 2,653; the 'Old Boys' in Madras City are trying to raise Rs. 1,500; His Excellency, the Governor, has given Rs. 200; His Highness, the Maharaja of Travancore, has promised Rs. 5,000; and The Zamindar of Sivaganga, Rs. 1,000. A large number of other gifts are coming in, ranging from Rs. 500 to Rs. 5." *Rev. Albert J. Saunders,*
American College, Madura, India.

YU TAO HO SUMMER CONFERENCE, 1923, SHANSI
327 delegates—preachers, teachers, and Bible-women. See article in October *Herald*.

THE WANG FAMILY VILLAGE

By CAROLYN T. SEWALL

ABOUT four miles by road, over an hour in time from Tientsin, is the Wang Family Village. For several years there has been a little work there, starting with one old man and growing to include now thirteen baptized church members and twenty probationers (or else the other way around), but all of them men. After a time they asked if I could come and preach to their womenfolk. So far as I could discover there never had been a Christian woman, either foreign or Chinese, in that village.

As I entered the town, seated in state in a heavy, two-wheeled open cart, drawn by a mule and an ox, I could just feel the place bristling with curiosity and interest. It rustled behind cornstalk fences and peeked out through half-open gateways, and even induced the children to follow along by the cart in open amusement! I think the whole village must have known that a foreign woman was expected, and sooner or later most of the village folk must have seen said foreign woman! When the cart stopped at the gate of the home where I was to be entertained, a number of women, all in their best, were there to greet me with the proper Chinese salutation. I could almost feel a little gasp of relief when I replied to their solicitations: No,

I had not suffered at all from the cold. The day was very fine, and they realized that I could understand them and they me.

Can you picture the room into which they took me, I wonder? It was a large room, as so many of those in the country homes are, about twenty feet long and twelve or fourteen wide, the door by which we entered and two good-sized windows being the only breaks in the walls. My impressions as I entered were most pleasant, for the walls were clean and white, the windows freshly pasted up with oiled paper, and a new bright matting, woven in one piece, covered the whole *kang*.

The room was empty of folks when I went in, but not again until I left anyway! A large company surged in after me, and while at one time they did manage to clear people out so that there were only sixteen left and I might have a chance to "rest a little," most of the time the place was full of interested, cordial, friendly folk. They watched me make use of the basin of steaming hot water to remove some of the dust of the journey. That basin of hot water and tea are the first things to be offered a traveler-guest. They watched me comb up my hair, and were especially interested in the hair net, because during the famine some one had tried to teach young girls in the village how to weave them. A relatively small number watched me enjoy the good Chinese food that was prepared for me, pleased as could be that I should enjoy it. And almost a hundred, so far as I could count them, watched and listened as I "explained the doctrine." For that was what they had asked me to come for, and I had not been there long before they said we would open a meeting now.

Sometime, when you have time, just try to think through what you would say to a roomful of people like these. Remember it is the first time a large number have ever heard anything about the "Jesus Way"; and remember that you have no idea when they will have a chance to hear again; and try to put into words what you want to share with them. I talked and they listened, so quietly and attentively, for an hour. Then the leading church member, who was general manager, said that the meeting was over and it was time to eat, and that we would have another meeting at seven o'clock! He made the announcement in different ways several times, but no one seemed inclined to leave! I said I would go out and look around a bit, and that helped to start them; but they wanted to hear more —they were not at all ready to stop.

So in the evening we gathered again, or rather it was something of a continuous procession. And again in the evening the *kang* was "sat full" of women and children, and the floor was "stood full" of men and boys. I sat on my bag of bedding at one end of the *kang*, to make more room for others, and crowded up close around me were a dozen or more bright, attractive little girls, some almost and others quite in their teens. They were intent on learning a song that I was trying to teach them before the regular meeting began. One has to speak in very homely, everyday terms, for their horizons are so limited, and all the time one is talking there is a little underlying prayer in one's heart that the Spirit will open hearts and minds to understand and appropriate.

"We do not want to leave," they said again that night. "We want to hear more. We love to hear." And how I wished that I might accept their urging invitation to stay longer; or that I could answer to their satisfaction their questioning as to when I would come again. But there are sixteen regular outstations in our Tientsin country field. And only five Bible-women to care for them. And I am the only foreigner to divide my time between that country field and our evangelistic work here in the city. And all around there are villages just like the Wang Family Village, with no women or girls with unbound feet; no women or girls with unbound minds, nor any chance of unbinding them; and no women or girls with unbound freed spirits.

A BIBLE CLASS AT THE Y. W. C. A. CONFERENCE, YU TAO HO, SHANSI, 1923

IS IT WORTH WHILE?

At first one is tempted to claim that there has not been time to prove whether Christian missions are worth while. It was 1859 when the first Protestant missionaries landed in Japan. As late as 1872 all the prominent cross roads of the empire still bore the old edict boards, proclaiming death to every one accepting the Christian faith. It was not until 1880 that the Japanese New Testament first was published. It was 1889 before the constitution was promulgated that gave religious liberty to the Japanese. We have had only a few years in which we could prove whether Christian missions were worth while. Today twenty-two members of the Imperial Japanese Parliament are Christians. Of the six men who were closest to the crown prince on his trip around the world, three were Christians. It was a Christian, I am told, who wrote those fine, forward-looking speeches for him. From 1859 to 1872 only ten Japanese were baptized in the whole empire. Now, just fifty years later, we have a Protestant Christian church of 135,000 members and a million adherents. Is it worth while?

By Harry Emerson Fosdick.

A PRISONER FOR LIFE

By MRS. ISABELLA B. ROSE

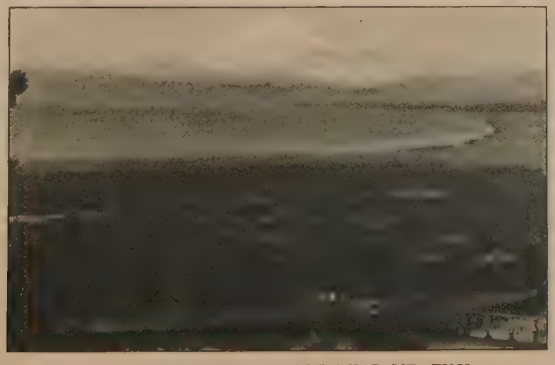
I DO wish you could have accompanied me the other day when I went a-visiting with Shewantibai, the senior teacher in the Kescar School for Girls, at Sholapur.

We went first to the house of a Marwara pupil. The Marwaris are merchant people from the north, rich and prosperous and as hard as nails! The women's dress is to me entrancing. They wear a full skirt thickly pleated into the waist and measuring at the foot as much as *thirty yards.* Yes, I mean it—thirty yards. It is made of innumerable gores sewed together, often of different colors, so that when the woman walks the pleats peep out and in in a kaleidoscopic fashion. Then they wear a small, tight bodice, which comes just about halfway down their back, leaving an expanse of shining brown skin at the waist line. Over their heads they throw a thin veil of some brilliant color and, except in the privacy of the home, this veil covers their face. Add to this innumerable tinkling silver anklets and ivory and silver and gold bangles, a jeweled nose ring, gold chains fastened from the ear and the gold button on the forehead, several necklaces, and the most coquettish swagger of a walk, and you have a fascinating Marwari woman, who, when she talks to you, alternately lets her veil fall over her face and then lifts it to just the level of her eyes and looks out at you from the shadow of it.

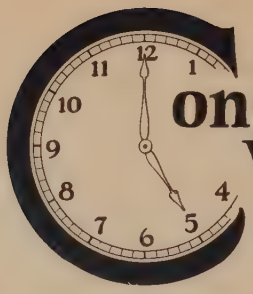
The little girl we went to see is called Dhani. We stopped at a large store with piles of cloth and yarn, and we were taken through it to the back, which was the house. Dhani's grandmother received us, a severe and haggard old dame who most obviously rules with the hand of authority. Then Dhani's mother came, one of the most beautiful, fascinating women I have ever seen, who glided into the room with a gait that would be the fortune of a cinema actress. She sat on the floor beside me and talked, looking up at me with sweet, sad eyes from the shadow of her yellow muslin veil. Yes, Dhani's father is dead—died two years ago of influenza. Here the old grandmother starts to wail and beat her breast and tell me that all her three sons are dead. I try to tell them what death and the hereafter mean to us, but they just shake their heads in astonishment and incredulity.

There is only one other child, Dhani's elder sister, and she is married, away up north in Karashi, so that they never see her. Here the grandmother takes down from the wall a framed photograph of the twelve-year-old girl in all her wedding finery, heavy with jewels costing hundreds of pounds. And she has no family—so life is hard for the old grandmother. Everything now revolves around Dhani, the little ten-year-old pupil in our school. And at this point Dhani looks very self-conscious and preens herself, having heard many a time her mother and grandmother discussing a suitable match for her, and picturing all the glorious jewels she will wear on her wedding day—not far hence, probably. The young mother, a widow at less than thirty, is very interested in me, this funny white person in funny clothes who can go about alone. She asks about "Sally" (our car) and I ask her if she won't come some day with me "to eat the air." She smiles sadly and shakes her beautiful head. "Oh, no, I cannot go out of the house, thank you." It is two years since her husband died, so I ask her how long she will be restricted. "All my life," she answers, without a trace of complaint or bitterness. "It is not permitted that a widow should go out of the house."

I felt rather shaky all of a sudden and gazed at the sweet and beautiful young woman who would be a virtual prisoner within the walls of the house, *for life.* And I thought of all this wastage of sweet lives and valuable energies that are so terribly needed in India today, and I just wished that the land could be flooded with missionaries who could help to loosen the fetters of foolish custom and superstition that bind the feet and the hearts of India's women and let them walk on errands of help and comfort in God's free air.



A JAPAN FISHING VILLAGE NEAR MT. FUJI



Congregational World-wide Work 1924

Every $10 makes a "world-minute" yours

THE YOUNG PEOPLE'S SHARE IN THE EVERY MEMBER CANVASS

By WILLIAM S. BEARD

IN every church there are four groups, the wholehearted, intelligent, persistent work of each of which is essential to a genuine and unqualified success of the Every Member Canvass Campaign. That church which is expecting victory without the coöperation of all will be disappointed.

The first group comprises the laymen of the church and parish. In this 1924 Campaign, it is the laymen who are being pushed to the fore as leaders.

All over the country, Superintendents of State Conferences are urging the churches to select the very best qualified laymen in the several parishes, and to elect them to set up and conduct the Every Member Canvass for the local church and the world-wide work. This is to be the laymen's year. Their part is Leadership. You will find a story about it in the September number of *The Missionary Herald,* page 386.

The second group is made up of the pastors. Their part is Education, Counsel, Dynamic. Read about it in the October *Missionary Herald.* Any church which thinks it is going to stage a successful Canvass without availing itself of the intimate and exact knowledge which only a pastor can possess is riding for a beautiful fall.

The third group is composed of YOU—THE YOUNG PEOPLE. Now, in a host of instances, in all the years past (we may as well confess our faults and shortcomings at the outset) you have been practically neglected. Nobody has thought much about a possible contribution to the Every Member Canvass Campaign from you. By this statement, I do not refer to the giving of money—I mean your assistance in the Canvass. Nobody has come to you and said, "We want your coöperation!" Until this year, nobody has prepared any literature or helps from the standpoint of youth. Nobody has suggested to you in any definite way that you should contribute regularly and proportionately to the upkeep of the local church and the world-wide work. We have even let your fathers give for you. Frequently, we have not asked you for a pledge.

Right at this point is one of the reasons why the Every Member Canvass has been only a partial success. In our leadership, we have been weaker by one-fourth than we ought to have been. This is one of the reasons why the local budget has not been raised in full. This is one of the reasons why we have raised only Three of the Five Million Dollars up to date. I am not saying that you, of this generation, would have made up the difference in dollars. I am saying this: If in all the other years we had been expecting from the young people, and had been educating them to live up to our expectations, we should be today 'way beyond the goals that to some of us seem so unattainable.

"But, what can we do?" you young people say. "What is our share?" you ask.

First: You can know the work. Know about the program of your church in its own community; what kinds of people and how many it is trying to help, and how it is trying to help them; where the program is adequate and where inadequate; know what the budget of the church is. Study your church's plans for the future. Perhaps it has no plans. If it hasn't, help to make some. As to equipment and programs, and what the community will be expecting of your church when you are grown up and ready to take the reins—know about this.

Study the Every Member Canvass as a method. See to it that it is used in your church only in its perfected form.

Know whether the affairs of your church are handled by all the people of the church, as ought to be the case, or whether they are managed by a little clique who do pretty much as they wish.

Investigate the work of your church outside your

own community. Understand why no church can confine itself just to its own community. Know what kind of service it is seeking to render in this land and overseas. Study it, not only from the standpoint of the different agencies, but from the standpoint of types of work—medical, educational, evangelistic, etc. Find out what appropriations are made and what needs there are to be met. See "Hours in a Congregational Day" and the "Budgets of the Missionary Societies."

Now, I don't mean to say that the opinion which you form now will be your final opinion, but I do mean to say this: If some thousands of young people begin this fall to study seriously, and keep it up, when they are grown they will become leaders, and the churches will be infinitely more effective than any we have today.

But do not think with reference to the future only—make study a real task for today.

Second: You can help in this next Every Member Canvass Campaign. No salesman is good for much who hasn't definite information about what he wants to sell.

Now, in the case of the church, the canvassers for the Every Member Canvass (this fall called "Minutemen") are the sellers; and all the people of the church and parish who are going to be subscribers to the work of the church locally and the world-wide work, are the buyers.

Picture the church and its work. Make posters, exhibits, dramatizations, and arrange with your pastor and the director of the Every Member Canvass to have you exhibit and explain these posters at the meetings which are held for the training of the "Minutemen." These men may not heed the literature, but they certainly will heed your posters.

For full information as to how to go to work, ask your pastor or the director of the Canvass in your church, or write to the Commission on Missions, 287 Fourth Avenue, New York City, for a copy of "The Young People's Share."

The missionary magazines for September, *The Missionary Herald* and *The American Missionary*, will also give you valuable information. Note also the study books for this year. The topic for foreign study is "Japan"; for home study, "Saving America through her Boys and Girls." Write to the Commission on Missions or the Missionary Education Department of the Education Society for a folder giving the names and prices of these study books.

See that the teacher of your Sunday school class or church club knows about this Project Idea, and make definite plans to have this method undertaken in a large way.

Third: You can be leaders of the children's group. There is nothing your younger brothers and sisters enjoy so much as stories and pictures. Well, we have stories for them—large size pictures of Japan, with accompanying stories, selling for 50 cents; and a small set of pictures, with stories (one set concerning Japan and one concerning the American boys and girls), at 25 cents each. Get these pictures and stories and tell them to your smaller brothers and sisters. Incidentally, these pictures will be helpful to you in your own poster work.

Fourth: You can give. After you have gone so far, you will want to give. You will certainly want a financial share in the proposition—that of your own church; that of the world-wide work. You can be counted upon to be one of the first to make a subscription on Every Member Canvass Sunday.

You will want to give from the money which you yourself have earned, preferably; or, possibly out of your allowance if you have one. The main point is—you will want to give.

This year we are utilizing a new suggestion. So far as the world-wide work is concerned, a contribution of $10 will maintain the whole proposition for sixty seconds. In other words, anybody who gives 20 cents each week for one year for the world-wide work in the "Missions" side of the E. M. C. envelope will know that he or she is maintaining every bit of Congregational missionary service in the entire world for one minute.

I imagine that a host of our young people will take at least a minute. I imagine that there are many who will take more than a minute. I suspect that groups of young people who cannot quite compass the $10, will club together to make that possible.

With reference to your giving, there are two or three points you ought to bear in mind. You ought to be careful that your subscriptions are thought through. You ought to subscribe only what you can pay.

Further, your subscription ought to be proportionate to your income. The people who are earning more or who have a larger allowance ought to give more than those who are earning less, or have the lesser allowance.

The gift ought to be divided between the church and the world-wide work. Probably, with reference to the matter of division, you will want to adopt the plan of your church, but the goal ought to be fifty-fifty—an equal amount for the local church and the world-wide work.

Finally, pay regularly and promptly. Be at the morning service each Sunday and put on the plate an envelope with 1/52 of your subscription.

Fifth: You can pray. If you really work, you will pray. Praying won't do a bit of good unless you work too. Prayer is energy, and energy is what we need to attain our goals.

So here is your share in the Every Member Canvass Campaign. Know the work. Undertake Projects. Tell the Story. Give. Pray.

Young People, it's up to you!

"Who comprise the fourth group?" you ask. That is another story. Watch this space in the *Herald* next month for the answer.

The American Board Stations in Japan

SAPPORO (Includes Otaru City)

In northern island Hokkaido, "the New England of Japan," with population of 2,000,000. Sapporo, 100,000 population. Governmental and educational center of island. Seat of Northeastern Imperial University, formerly Agricultural College, fathered by President Clark, of Amherst. Otaru, 100,000, port of Sapporo, etc. Resident missionary family in Sapporo. Also one in Otaru. Single lady missionary (W. B. M.) in Sapporo. General missionary work in city and among 700,000 of island. Sapporo Station work began in 1895.

NIIGATA

Field, 1,000,000 people. City, 100,000 population. Educational center. Great stronghold of Buddhism. Hard work, slow effect. Vast possibilities, however, some day. Station began, 1883. General missionary work. Normally, has resident missionary family and at least one lady missionary. At present, vacant. Worked from Maebashi.

TOTTORI

Field full of farmers and fishermen. Half million in province. City, 40,000 population. Remarkable scenery. Conservative minds. Station opened, 1890. One resident missionary family, one single lady (W. B. M.). One mission kindergarten (W. B. M.). Work, largely general, in city and country.

OKAYAMA

Capital of Okayama Prefecture, exceptionally open to the Gospel. Station also includes Tsuyama, 35,000 population. Okayama has population of 90,000. Almost exclusively an American Board mission center. Force: one mission family for general work. One single lady (W. B. M.) in social service. Began, 1879. Great Christian traditions. Fine missionary foundations. Former seat of famous Okayama Orphanage, now near Miyazaki. Contains Hakuaikwai (W. B. M.), formerly Hanabatake, the first social settlement in Japan.

KOBE

Another great commer
center. Population, 700,00
ful distributing center fo
cargoes. American Board
Station opened, 1870. Se
(W. B. M. I.), Glory Kin
School (I.), Women's Evan
Several large Kumiai churc
one resident missionary f
duties; at least twelve sin
tional work.

MIYAZAKI

In island of Kyushu, famous in missionary circles for Nagasaki massacre of Christians in seventeenth century and for persecution of Kumamoto missionaries forty years ago. Also for Kumamoto Band. Miyazaki, center of Hyuga Province, until recently quite isolated. Native province of Japan's first Emperor. Two missionary families. Kindergarten (W. B. M.). General missionary work.

MATSUYA

On island Shikoku. C
Educational center of isla
station field, 1,000,000. Ci
work began 1883. Now Ma
School (W. B. M), Night
and Kindergarten (W. B. M.
sionary family, general work

STATISTICS

JAPAN has a population (excluding Korea and Formosa) of about 57,000,000. Of its religions, Buddhism has 12 sects, 56 denominations, 72,000 temples (36,000 minor) and 53,000 priests and priestesses; Shinto has 50,000 major shrines (67,000 minor) for its 13 sects and 15,000 priests. Christianity boasts of 250,000 communicants and perhaps as many more "adherents," 1,500 churches and chapels and less than 3,000 "leaders."

Their Location, Field and Force, Types of Work

SENDAI

Educational center of great influence throughout virile men of the north. Strategic point. Station opened, 1886. One resident missionary family. One lady missionary (W. B. M.). Work among students.

MAEBASHI

In Prefecture of Gumma, the center of Japan's silk industry. Comparatively well to do; conservative also. Maebashi, city of 65,000. Station field numbers half million souls. Established in 1888. General missionary family resident; also single lady missionary (W. B. M.), who works in Kyoai Girls' School (Japanese Christian) and superintends Seishin Kindergarten (W. B. M.); also in general work and religious education.

TOKYO

Imperial capital of Japan. Population, 2,500,000. Station opened, 1890. One missionary family resident. General work, largely inter-denominational and union. Also several new missionaries usually studying in Language School.

nd shipping
st. Wonder-
as well as
began here.
Kobe College
ten Training
School (I.).
Normal force:
for treasury
ies in educa-

KYOTO

Formerly capital and metropolis of Japan. Fourth city in size, 630,000 population. Noted for its temples, bronze, *cloisonné*, and damascene work, pottery and silk goods. Has imperial university. Old Buddhistic center. Contains Doshisha University. Mission has two kindergartens—Imadegawa and Soai. American Board and W. B. M. P. assist Doshisha. Station work began 1875, with Neesima. Normal force: eight families, three single ladies (W. B. M. and W. B. M. P.). Largely educational work.

of province.
Population of
000. Station
a Girls' High
(W. B. M.),
resident mis-
single ladies.

OSAKA

Great industrial and commercial center—a Pittsburgh and Chicago combined—with tremendous social problems. Station opened, 1872. Until recently, one of largest stations, under old concession laws. Now normal force: one resident missionary family; three single ladies (W. B. M.). Large Kumiai (Congregational) churches. Headquarters, Kumiai Church. General missionary work for the man with special emphasis upon social service. For women, work in Baikwa Girls' School and among industrial women.

f these, more than half are Protestants. Christians number about $\frac{1}{10}$ of 1 per cent of the total population of the apanese section of the Empire. The Kumiai Church with which the American Board Mission co-operates has in ound numbers 24,000 church members, 150 churches, and 120 ordained pastors. It raises about $160,000 for its ork each year. The mission has 73 missionaries, and works in 18 primary and secondary schools, 2 colleges, kindergarten training school, 2 theological or Bible training schools, 2 social service centers.

THE CREATORS OF THE JAPAN MISSION AS THEY LOOKED IN 1890

These "giants," Dr. and Mrs. Daniel Crosby Greene leading, laid the foundations of one of the greatest and finest missions the Board has ever had. Would that we had room to speak of each one and of his contribution to the establishment and development of stations and institutions, and to the "planting and watering" of a church now fully "naturalized."

1. Mrs. Stanford
2. Miss McLennan (Mrs. S. S. White)
3. Mr. Stanford
4. Mrs. Allchin
5. Dr. Cary
6. Miss Barrows
7. Miss Howe
8. Miss Meyer
9. Mrs. Greene
10. Miss Gardner
11. Mrs. Newell
12. Mr. Newell
13. Miss White
14. Miss Denton
15. Dr. Pedley
16. Miss Talcott
17. Miss Cozad
18. Miss Shedd
19. Mrs. Cary
20. Miss Griswold
21. Dr. Buckley
22. Miss Gulick
23. Mr. Greene
24. Dr. Albrecht
25. Mrs. O. H. Gulick
26. Mrs. Sidney Gulick
27. Miss Daughaday
28. Miss Clarkson (Mrs. Cady)
29. Miss Graves
30. Miss Gunnison
31. Mr. Allchin
32. Miss Vetter
33. Miss Daniels
34. Mrs. Davis
35. Miss Clark (Mrs. Pedley)
36. Mrs. Berry
37. Miss Poole
38. Dr. Berry
39. Dr. Learned
40. Mrs. Learned
41. Mrs. Clark
42. Mr. O. H. Gulick
43. Miss Gill (Mrs. Severance)
44. Dr. Sidney Gulick
45. Mrs. Rowland
46. Dr. Rowland
47. Dr. Holbrook
48. Miss Dudley
49. Dr. Davis
50. Miss Searle
51. Mr. W. W. Curtis
52. Mrs. Gordon
53. Dr. Gordon
54. Mr. Cady
55. Dr. Atkinson
56. Dr. J. T. Gulick
57. Mrs. J. T. Gulick
58. Mr. Clark
59. Dr. Pettee
60. Mrs. Pettee
61. Miss Emily Brown
62. Miss Stone

Missing: Dr. and Mrs. De Forest, Dr. and Mrs. Doremus Scudder, Mr. and Mrs. Hill, and Dr. and Mrs. Frank N. White.

KNOWING THEM

By DWIGHT GODDARD

HOW easy to let one's mind in Japan dwell on origins of family, clan, and overlord; of racial traits and ingrained industry, obedience, loyalty, and habits of courtesy and tact; of Shinto worship at shrines bare of adornment, but placed where nature left some unusual crag or pool or tree; or family worship of ancestor, or village worship of some hero or overlord long since dead.

How easy, also, in the less crowded country, to make friends with the tireless field laborers, boys, girls, men, women, babies and grandmothers, all working happily together; or, by the seas, the bronzed fishermen straining at their nets or steering their boats through the lashing surf. Yonder at a shrine is a man clapping his hands to attract the attention of the local god, and at the village temple a tired woman with a sick baby, bowing with head to ground and then with deepest faith repeating again and again, "We claim thy merit—Amada Buddha, Lord of Light and Truth."

What a wonderful people! but then, all people are wonderful when one loves them. But the Japa-

nese are especially wonderful. Everywhere are busy craftsmen in their tiny shops, carpenters, iron smiths, weavers, bakers, cloth merchants, women working twenty hours a day during silk work season, and carriers sharing with undersized horses the burden bearing of a nation. Everywhere it is the same busy, patient people; crowds of school children in distinctive uniform; and babies everywhere, on the floor, at mother's breast, and on the backs of girl sisters hardly bigger than themselves, playing hop-scotch in the road; society ladies in bright-colored silks and wonderfully beautiful obis paying ceremonious calls; dark, stolid work women, giggling girls, soldiers, mail men, police, railroad men, worried looking officials and gentry in rich attire.

If you were to ask me what had most impressed me, I would answer, the universal courtesy, tact, and obedience of the Japanese people. You might ask, Do you think it is sincere? It seems to me to be ingrained and instinctive, but, alas, often superficial and a matter of habit and policy. But then, do we Americans always honestly express the secret thoughts of our hearts? Do we care to admit that our own national habit of blunt, outspoken opinion and criticism, selfish likes and dislikes, nervous irritability and forgetfulness of another's feelings, is a true expression of our inmost character? To the Japanese and Chinese these American characteristics are just as trying and blameworthy as are their conventional and often thinly disguised politeness to us.

It will help us to be charitable, to know that their really attractive and lovable traits of tactful politeness and gentle courtesy have been won by a thousand years of oppressive treatment by overlords and warriors who at times numbered two million or more, any one of whom had the right to strike down in cold blood any man, woman, or child who happened to displease him by impolite behavior or unwillingness to serve without pay or thanks. They simply had to be polite. Perhaps when we have learned to beautify outwardly our Christian integrity and inner heart kindness by their courtesy and thoughtful outward kindness, we will discover that they have already learned of Jesus his lessons of love and sincerity. God forbid that in the process we should lose our inner honesty or they lose their outward courtesy. Rather, may we both take on the other's good traits, speaking the truth in love, and in honor preferring one another.

EARTHQUAKE LETTERS

Letters from our Japan stations are beginning to reach us as we go to press. Many of the missionaries have been busy in relief work, so that writing has not been easy for them. Some of the force who were up in the hills away from the heat have been unable to get away or return to their homes. At Karuizawa, for example, the Government is running trains for refugees, and without any call for tickets, but the refugees ride on the roofs, on the engines and tie themselves to the steps and under the cars, so that there is no room for people to get on board who *can* stay where they are.

THE following are extracts of letters received as we go to press. The daily papers and secular magazines are telling in detail the story of the catastrophe. We do not dwell upon this here. Rather do we wish to bring out the spirit of helpfulness that animated everybody, foreigner and Japanese alike. We do not pay attention to chronology in this.

Several quotations show the nature and extent of the losses sustained by our sister Boards and churches.

A NEW MISSIONARY TELLS OF THE EARTHQUAKE

Miss Marion Chatfield, one of this year's workers *en route* for China, was on the steamer *Canada*, sailing by way of Japan. Her letter was the first to describe the experiences of the earthquake from the outside. She writes:—

We were eating breakfast on shipboard Sunday morning, September 2, when our steward posted a notice. Every one in the dining-room dashed to see the news. We read, "Yokohama destroyed by earthquake and fire at noon on Saturday."

All day Sunday and early Monday morning we steamed at half speed. Soundings were being made lest we run into some new land under the sea. As we came into the harbor at Yokohama at about 8 A.M. we saw great rolls of smoke pouring from a Japanese naval base which had much oil. The water all about us was heavy with kerosene oil. The tanks had burst, part of the oil escaped, and the rest was burning furiously. The first sign we saw of earthquake ruins was the cracks in the concrete fortifications, which are placed everywhere in the harbor.

Our news had come from the *Empress of Australia*, which was lying alongside when the tragedy occurred. The story is too dreadful to repeat in all the details. Our boat has taken on about 1,400 refugees. The actual count has been lost. The English and American ships sent ashore, at once, their life-saving boats and aid in general. Two hundred surgical cases were handled on the *Australia* on Saturday. She ran out of food, so that we of the *Canada* sent her supplies as soon as we arrived on the scene. The *President Jefferson* (Admiral Line, American) used her food so generously for refugees that her steward told our steward he was feeding his passengers mush on the return trip to America. That may be exaggeration, but there is some truth in the statement. I could not but admire the eager spirit of helpfulness and genuine sympathy shown by the English and Americans. Passengers and crew rose magnificently to the occasion. We all will never cease praising the crew of our boat, who worked, without food in some cases, for eighteen hours, going ashore and extricating people and bringing them aboard to be put in the finest berths, attended by six or more volunteer doctors, and clad in some of every one's clothes.

From MISS CONSTANCE SARGEANT *en route* to Peking on *Empress of Canada*

September 5

We no sooner anchored than little boatloads of refugees arrived. Most of the people, however, came from

THE THEATER DISTRICT, TOKYO, BEFORE THE EARTHQUAKE
The tower is the one whose ruin is shown in another picture

the *Australia*, because it was so disabled and so short of food that they needed relief. We took on 1,400 refugees besides all the regular passengers, and none were allowed to land. The refugees had few clothes, just a kimono, an apron, or any old thing, and were burned and cut and everything else. A couple went insane, a baby died, other babies born, some were frantic with families gone, and everything you can imagine. We hustled them around to tubs, gave them clothes, fed them, etc. The marvels of the ship's efficiency are beyond words.

We were out of fresh water soon because the ship always gets a fresh supply at Yokohama, so they distilled a hundred tons a day. Can you imagine it?

From MRS. W. F. BRUNNER, Cleveland, Ohio, on the *Empress of Australia*, at Yokohama

September 15

The scenes of that lurid afternoon—a whole city in flames; the murky pall of smoke through which the sun glowed a dim and awful red; the hot wind sweeping burning embers across our decks; the quiver of repeated earthquake shocks; the roar of explosions in the city; a sheet of corrugated iron, torn from a roof of one by one of these terrific explosions and thrown high into the sky, coming right down beside us and cutting into the sea; the scores of the panic-stricken refugees who had escaped to us after the first shock, as they stood and watched all they had in the world being destroyed; the thought of thousands of lives being sacrificed in the holocaust—are impressions burned forever into the memories of all who beheld this most awful catastrophe. And all the while the shadow of death hung over us in our comparatively safe place of refuge, for our ship is an oil burner and utterly unable to escape; we were in imminent danger of explosion. We realized then, and we have realized more fully since, as we have been told bit by bit of the grave dangers which we, as passengers, could not know as our officers did, that we were facing death for fully thirty-six hours. Our salvation was a succession of miracles.

Toward evening our boats were able to put off to shore and began bringing in crowds of refugees from the city who had made their way to a strip of reclaimed land which had withstood the shock. Such pitiful wrecks of humanity of all nationalities—wounded, burned, clothes torn to rags, eyes inflamed with the smoke, hair matted with plaster and earth, faces and bodies so black one could not be sure what the original complexion might have been—dazed and broken, sobbing out their stories of loss and loved ones, and of all they possessed in this world. Fortunately, our accommodations were for the most part available, the passenger list being small, and as fast as wounds were dressed, eyes treated, and clothing provided, they were assigned to cabins and taken care of by willing hands. Passengers contributed from their own wardrobe, and in some cases brought out beautiful silk garments, being taken home as gifts. Those who were fitted for the task assisted the nurses and doctors working under the direction of the ship's doctor, who had upon his shoulders the responsibility of hundreds of seriously injured and many hundred more or less serious cases. It is estimated that about three thousand refugees passed through this ship, and practically all of those coming in that first night required at least eye treatment at once!

One young American woman, about a year in Japan, fell with her three-weeks-old baby from the third floor of her hotel, badly injuring her arm and leg. Her young husband hurried from the business district, passing heart-breaking appeals for help from people pinned be-

neath buildings on the way, and arrived in time to dig his wife out before the fire destroyed the wreck. He carried her over incredible obstacles all that afternoon, fleeing from the fire and reached at last the reclaimed land in time to be brought aboard the *Australia* that night. Her wounds were dressed and a cabin secured for the little family. At last the wee babe claimed attention. The parents had thought they had brought it unhurt through the perils of the burning city, but when it was undressed it was found to have been burned by hot cinders which had fallen into its flimsy clothing. Bathed and dressed in a "singlet" offered by a kind-hearted passenger, it was restored to its mother's arms.

. . . . . .

I never saw such *stoicism*, *patience*, and *gratitude* as the Japanese displayed during this terror; no complaint, only "Thank you, thank you so very much" from the lips of those who could speak a little English. We sit at the head Staff Captain's table, and he told us this. He said the harbor pilot, a fine Japanese, had boarded our ship to guide us out of the harbor when the earthquake came. Not knowing what had become of wife, children, or relatives, he remained at his post, helping, directing, and advising, until all danger was over, which was not until Sunday night at 12 o'clock.

From DR. EDWARD S. COBB, Secretary, Japan Mission

September 11

The only members of our mission in danger were Miss Cozad and Mr. Holmes, the former in Yokohama and the latter in Kamakura.

[See story of Miss Cozad, pp. 482–484; Mr. Holmes's letter is later in this section.—ED.]

Our mission house in Tokyo was in the district that escaped the fire. The chimney was thrown down, tiles were loosened, and it was somewhat damaged structurally, but not seriously. As a mission we are very fortunate, compared with many who lost everything.

Of the Kumiai churches in Tokyo, the largest and newest, Reinanzaka, Mr. Kozaki's, together with the parsonage, was unharmed. The others, Hongo, Kyobashi, and Bancho, and some smaller ones were destroyed. The Kumiai pastor at Yokohama, Mr. Hirata, has escaped with his life, for which we are very thankful.

I found part of Tokyo a wilderness; it staggers the imagination to picture what must have happened. The loss of life was greater than that suffered in the Russo-Japanese War. But I found some sections already carrying on as if nothing had happened: business as usual; trolleys running; electric lights burning and a general air of making the best of things. In the awful burned districts autos were busy, men clearing up the *débris* and setting up signs to indicate property divisions.

There seems every intention of restoring the city, and we have every hope it will be a better Tokyo.

Incidentally, the Yoshiwara (licensed prostitute quarters) were wiped out. Perhaps the better elements may prevent their restoration! There will certainly be an effort made in this direction, as in Osaka after their big fire.

I hope, also, that this catastrophe in Tokyo will make for greater inter-denominational comity and plans for union—rather than a repetition of wasteful duplication of effort.

From MRS. CHARLES WARREN, Lake Nogichi, near Karuizawa, Japan

September 7

We immediately thought of the members of our mission who were in the region of Yokohama at the time. We learned that Mrs. H. J. Bennett, who had planned to go to St. Luke's Hospital, Tokyo, on Saturday, had postponed it until Monday. (This hospital was destroyed.—ED.)

A Canadian Methodist missionary went down to Tokyo. We put 100 yen into his hands from the summer's church collection. He came back last night to get some of his clothing and supplies, and we are glad to hear that the money in his hands enabled him to buy rice with which to help. The buildings of his mission were nearly all destroyed, and the other workers escaped with only their lives and the clothing they were in at the time. All classes of people are homeless. Many pitiable things occurred at our station.

When he came in this morning, Mr. Clarence Gillett (of the mission) gave his story. One of the hardest things was to see the old people and the women with babies, and the sick people. We are trying to get them away to places where they will be cared for.

From MISS ANNIE HOWE, Kobe

September 8

Oh! this awful thing! That crashing earthquake—and all was gone in three minutes; and then the fire—which raged and enveloped Yokohama and part of Tokyo. One beautiful woman, principal of Ferris Jo Gakko, a mission school, had come down from Karuizawa the day before. She had her hands pinned down by falling stones; her servants made frantic efforts to free her, but all to no avail, and they had to leave her to be burned alive. She was wonderfully brave sending her last messages. . . .

From MISS KATHERINE FANNING, Karuizawa

September 7

I was down at the station (Karuizawa) yesterday when a train going to Tokyo went through. It was a sight that I shall long remember. But a man standing

THE TWELVE-STORIED TOWER, ASAKUSA
The floors fell in. Hundreds were killed here during the earthquakes in Tokyo

there, who had seen the trains coming out of Tokyo, said that this train was empty compared to them! Even here, there were men standing on the little ledge outside of the platform door, tied on with "furoshiki," and men standing on the couplings or ledges between the cars. On the trains coming out of Tokyo they are often three deep on the top of the cars, and if people can't get in any other way, they break the glass and crawl in through the windows!

From HAROLD W. HACKETT, Treasurer, Japan Mission

September 13

Yesterday I dispatched a cable reading "All Safe," after Miss Curtis and Mr. Holmes had been accounted for.

Our property loss, as a mission, is comparatively slight. Many of the missions who have institutions and large work in Tokyo and Yokohama have lost heavily, and a meeting has already been held to consider co-operative reconstruction.

Here at Kobe we have been able to be of service in rescue and relief work. Practically all of the foreigners from Tokyo and Yokohama have been brought to Kobe by boat. The city is literally a refugee camp. There is hardly a single vacant bed in town. We have about a hundred refugees in the dormitories of Kobe College and the Women's Evangelistic School. One of the fine things which this disaster has brought out has been the offers of help from China. The mission in North China and the Chinese Christians send sympathy not only to the mission here, but also to the Kumiai Christians.

From REV. JEROME C. HOLMES, Kamakura

September 5

Last Saturday morning at about ten, Kamei San (the Japanese boy who has lived with us for over a year) said, "Let's go out to walk and go any direction our feet want to." So we went out. Had we not gone we should not now be alive. . . . We went to see Miss Hall (the lady who went out to teach Mr. Beam's children, but since their return to America she has been teaching English to individual Japanese students at Kamakura), who had just returned from Gotemba. We were standing at her door talking when the quake began. We made her jump down and run into her yard. Sugihara San (her teacher) and Mrs. Ukai (the Methodist pastor's wife) and her small boy were with us. We sat on the ground, but even then we were thrown about and could not stay in the same spot. The trees and houses danced. In less than thirty seconds the Methodist church tumbled over toward us, and we could hear one great crash as houses in our vicinity caved in. It was quick, it was terrible, it was complete. When we got on to our feet, in a minute, the whole face of the earth was changed. Then a second severe shock threw us down to the earth again. When we rose, Miss Bassett's (a Methodist missionary, who was at that time in Karuizawa) house was a wreck but not fallen down, Miss Hall's house standing. (The two houses are *close* together, connected by a narrow sort of drawbridge.) The big Methodist Kindergarten only a heap of ruins. From the house in front of us rose cries. We went down and helped open the roof. Five people buried but not injured. Inside of five minutes fire broke out at the four corners near the drug store. From there it swept, on the left side of the road clear up to Hachiman (the famous military shrine). Practically everything burned flat—although it was flat before it burned. From that corner halfway to Hase (the next part of the town) everything is burned flat. The new church (Presbyterian) is burned too. The primary school is flat as a pancake, as also the Girls' School. School began that day, but the children had just gone home, so were saved. The great torii (an immense granite gateway across the road leading to the shrine) is a fearful wreck. In all Kamakura there are only two or three houses standing in which people can live with any degree of safety. . . .

But it was terrible! The Naritas—you remember the big, tall boy who ate with us one night—four of his brothers and sisters were killed outright. Many people were penned in and burned to death. It is so terrible that fortunately we cannot grasp it all. No one has a house left. So many people have lost one or several members of their families. In Kamakura they say there are 600 dead besides many others hurt. That that is true I cannot say—probably more. There has hardly been time to find out the truth. . . .

Our house is a total wreck (the Japanese house in which we were living at the beach), with everything in it. Everything is gone except the shirt and trousers (linen) I had on, and one other pair of trousers. The house fell in the first of any in that vicinity and the most total wreck I ever saw. The second floor lies flat on the first, the roof lies practically flat on the second floor. There was not one chance in a million that any one could have come out alive, for as soon as the earthquake was over a tidal wave swept up and engulfed the house. . . .

I haven't shaved for five days—no razor—no place to buy a razor—no money to buy a razor with. The banks are all wrecked. No tongue or pen could tell you what a place this has come to be. . . . No use to pour more horrors into your ears. Enough that I am well and safe without any injury, and that my dear ones are safe in America.

FROM LANTERN TO LEADERSHIP

HON. T. ISHIBASHI

The mayor of Kobe ranks next to Tokyo's mayor in municipal responsibility. He carries the heavy burden of Japan's greatest commercial center. No weakling can meet the test. And now that Kobe has had thrust upon it large refugee work, together with shipping diverted from Yokohama, the tax upon the mayor and his staff must be tremendous.

Hon. T. Ishibashi, mayor of Kobe, is a Christian. He is a member of the Kumiai (Congregational) Church. He was born of humble parentage in Osaka fifty-five years ago. When a teacher in a Government elementary school, he attached himself to Rev. George Allchin, a missionary of the Board at Osaka. He became Mr. Allchin's teacher and colleague. He grew particularly skilled in the art of manipulating the magic lantern which Mr. Allchin widely used.

Mr. Ishibashi is familiar with English, French, German, and Russian. He was once co-editor of Osaka's leading daily. He served eight years in Japan's House of Representatives. Ever has he proved himself a staunch Christian. His campaign for election to the Diet was a new departure: he relied on public addresses and printed statements rather than upon bribes. His was one of the cleanest records in the history of elections in Japan. Ishibashi-san, Banzai!

CHINA OFFERS AID

One of the fine things which this disaster has brought has been the sympathetic voice and offer of assistance from Mr. H. C. Chang, of the Chinese Council, joined with Messrs. Chandler and McCann, of the Board in China, in sending a telegram of sympathy with the Kumiai Church and the Japan Mission, and they offered help at once—"of men (and women) and money."

On the day on which the message was received the directors of the Kumiai Church were meeting in Osaka and the wire was forwarded to them. They responded officially by a grateful and appreciative telegram.

From MRS. SAMUEL C. BARTLETT, Kyoto

September 12

Miss Cozad says she never loved and admired these people so much before, though she has always thought a great deal of them. So far as I have seen, the best and most beautiful traits have come to the fore. . . .

I shall never forget our opening chapel exercises (Doshisha Girls' School). I was the only foreigner there. A thousand girls is a big crowd (see p. 508), and they all seemed much impressed. The leader read the first verses from the 14th of John: "Let not your heart be troubled." It was announced that the city (Kyoto) had set us a stint: *one thousand three hundred garments of specified size and sex*, besides one hundred women's sashes, all to be made up in *three days*. The girls went to their classrooms to receive instructions as to exactly what to do. New material was sent to all the girls' schools with a quota. Yesterday they were to take the work home and the next two days to sew all day at school.

Our good Mr. Sawada wrestled eight bouts at a public wrestling match given to raise money (for the suffering). He said he was beaten twice out of eight times. I am moved to wonder why anybody should need a wrestling match to arouse fervor for contributing, but I suppose keeping everybody interested is important. If only this wonderful coöperation and unselfishness can continue, the thousands will not have died in vain.

America's generosity is bringing tears to people's eyes.

Mrs. Ebina stopped in Tokyo to see her daughter and Dr. Ebina, President of Doshisha, came down the day before the disaster. He was in suspense for nearly a week until he heard that his wife was safe. Their love for each other has been a beautiful thing through all the years.

THE CHRONICLE

Arrivals on the Field

July 22. In Sachikela, Africa, Mr. Allen E. McAllester, joining the West Africa Mission after several months in Lisbon.

August 18. In Guadalajara, Miss Rebecca E. Burdorf, joining the Mexico Mission.

September 2. In Guadalajara, Miss Gladys R. Thompson, joining the Mexico Mission.

September 8. In Smyrna, Dr. and Mrs. Alexander MacLachlan, to resume work at the International College, after several months in Greece. The college is now open and has a good enrollment.

September 11. In Peking, China, Miss Marion H. Chatfield, joining the North China Mission.

September 11. In Smyrna, Turkey, Prof. Albert Seylaz, after leave of absence; and Messrs. Charles Van Zanten and Archie Macfarlane, new instructors for the International College.

September 15. In Smyrna, Turkey, Miss Olive Greene, after a summer in Maine and a year in Athens; and Mr. Kenneth P. Kirkwood, instructor for the International College.

September 29. In Smyrna, Dr. and Mrs. Cass Arthur Reed, to resume work at the International College, Dr. Reed having visited America on business connected with the college; and Mrs. Reed having lived for a year in Greece.

October —. In Guadalajara, Miss Julia M. Wagner, joining the Mexico Mission. Miss Wagner received her commission under the Woman's Board for the Pacific, at its Golden Jubilee meeting on September 20.

Marriages

August 14. In Whittier, Cal., Mr. Furnas Trueblood and Miss Helen Craig, both lately of the International College, Smyrna. Mr. and Mrs. Trueblood will continue their studies at Hartford Seminary.

August 29. In Salonica, Greece, Mr. Oleg W. Radomar and Miss Louise MacLachlan, formerly of the International College, Smyrna, and niece of President Alexander MacLachlan, D.D., who officiated at the wedding in the Rahmy Bey Palace.

September 1. In Nappanee, Ind., Freida Elizabeth, daughter of Dr. and Mrs. W. A. Price, and Bryan Sewall Stoffer, under appointment to the Madura Mission, India.

September 12. In Brookline, Mass., Mr. Alexander Grant MacLachlan, son of Dr. and Mrs. MacLachlan, of Smyrna, and Miss Sara E. Snell, from 1919 to 1923 a member of the Western Turkey Mission and of Smyrna Station.

Arrivals in this Country

August 13. In San Francisco, Mrs. William B. Stelle, of Tunghsien, China.

Births

September 6. In Karuizawa, Japan, to Mr. and Mrs. Leeds Gulick, of the Japan Mission, a son.

Deaths

October 9. In Madura, India, from heart disease, Margaret Young, wife of Rev. John X. Miller, D.D., Principal of the Pasumalai High and Training Schools. Dr. and Mrs. Miller have been members of the Madura Mission for some twenty years.

October 11. Herbert W. Wilder, of Newton, Mass., in his eighty-seventh year. A Member of Prudential Committee, 1904–20; Chairman of Board's Finance Committee, 1917–20; he was a prominent member of Eliot Church, Newton.

MISSIONARY PERSONALIA

Rev. Daniel A. Hastings and family, arriving on furlough from the West Africa Mission, were held at Ellis Island for several days. The United States immigration authorities could allow him and Mrs. Hastings, both Britishers, to enter America, but not their two children, because the latter were natives of Africa, and the quota for all Africans had already been exhausted. If the two children had been servants traveling with Mr. and Mrs. Hastings, they could have entered. Through the help of some friends, an interpretation of the law was secured from Washington favorable to the continued integrity of the family. Mr. Hastings is to study at Chicago during his furlough. He already has his M.A. from the university there.

Miss Ivy Craig (B.) tells us there are more boys and girls in the Mount Silinda School than ever before. The boys' boarding department has to be used for recitations. The Zulu teachers say it is impossible to lay down any more mats at night for the girls to sleep on. They have to sleep in the dining room, as well as in the sleeping room. With 474 in the school, they find their quarters more than crowded.

Miss Lucy Clarke (B.), writing from Uduvil, Ceylon, tells of using a mid-term holiday in going off on an evangelistic trip with missionaries, teachers, students, and Bible-women. The program included house-to-house visiting in the afternoons, evening meetings from seven to eleven, Sunday school at eight o'clock in the morning, and service at nine. On one rather inaccessible island they brought stimulus and cheer to a school teacher and his wife (the only Christians on the island) who had been cut off for five years from the fellowship of a communion service. With violins to lead the singing and moving pictures of the life of Christ, they had memorable meetings on that lonely island.

Miss Myra L. Sawyer (I.), of Tehchow, China, has for eight years carried the responsibilities of head nurse in both the men's and women's hospitals, in every ward and in the operating room and out-patient department, looking forward to the day when competent Chinese trained nurses might take part of the burden. Now, two such nurses, graduates of Miss Sawyer's own training school, who had honor marks in their national examinations, are available. But how to pay their (from a foreign standpoint) absurdly small salaries? No money can be spared for this, and so again the call comes to us at home.

Miss Constance Buell (B.) and Miss Carolyn Sewall (B.) send word of a typhoon which early in August did considerable damage at Tientsin, North China. The chimney of the ladies' residence came crashing through the roof, but the ladies, fortunately, were away for the summer holidays. Hailstones as big as walnuts shattered a good many window panes in the church and school and destroyed some trees.

Dr. Emily F. Rorer (I.), whose destination is the Esther Barton Hospital at Taiku, is taking her year of interneship at the Peking Union Medical College, and is finding the work there most interesting and helpful, the language difficult, and the hospital authorities most thoughtful. She reports that she has been able to visit several homes, both wealthy and middle-class, in company with one of the other doctors.

One of the things which missionaries returning on furlough especially enjoy is an opportunity to study along their chosen lines of work. Among the missionaries now at home on furlough who are taking special courses are Miss Mary McClure (B.) from the Fenchow Field and Miss Eunice Thomas (B.) from the Foochow Mission, both studying at Boston University School of Religious Education. Miss Annie Kentfield (B.) from the Foochow Mission, who has been in educational work at Diongloh, is taking studies in the Normal Training School at Westfield.

President W. W. Wallace, of the American College in Madura, writing in July, says that the enrollment of students in the American College this year—or at time of his writing—was 460, as against 428 last year. More than fifty applications for the Junior Intermediate class had to be refused for lack of accommodation. Of the 460 this year, 364 are paying full fees. There are eight new appointees on the faculty this year, six of whom are Christians.

The college and faculty are hard at work on the fund to be raised in memory of Rev. W. M. Zumbro, the former president of the college. Twenty Hindu gentlemen have subscribed each Rs. 100 or more; Government is counted on for about Rs. 10,000; Rs. 10,668 were already in the bank and Rs. 10,000 more promised from individuals, so President Wallace believes that the hostel, to whose construction the fund is to be devoted, can be begun by January, 1924.

Then he says, "If the college could have an additional Science Building; a Library Building with classrooms; a chapel; another hostel and two bungalows—the college will be equipped for a large measure of service to the community."

Here is a fine list of objects to be made memorials to Christians who have passed on from this life, but who have loved and aided mission work in their lifetimes!

Schoolgirls in India find great enjoyment in the organization known as "Girl Guides"—similar to that of the Girl Scouts. At the Woronoco School, Sholapur, Marathi Mission, Miss Esther Fowler (B.) has organized three patrols. Miss Fowler's Indian associate, Miss Sulochanagai Battelu, has given twenty-eight years of faithful, devoted, efficient service to this school, fragrant with spiritual influence on the girls and on all with whom she has come in contact.

Miss Alice Adams (B.), who went to Japan in 1891, has returned for furlough with well-deserved honors. She is spending some time with friends in California. A Japanese gentleman once said of Miss Adams, "Some say Miss Adams is a foreigner, but she is not; she is one of us."

Miss Bertha Morley (B.), who has been doing refugee work in Salonica, writes of having had a delightful summer vacation, and adds, "Fellowship with kindred souls, with persons of high spirit and undauntable, is one of earth's dearest joys, is it not?"

Word comes from the Western Turkey Mission that permits have been granted from Angora for Miss Mary Ward (B.) to go to Brousa, Mrs. Sewny (B.) to Talas, Miss Bertha Morley (B.) and Miss Zbinden (B.) to Marsovan. Plans were underway for them to start for the interior. Miss Sanderson (P.), of Oakland, Cal., who received her commission under the Woman's Board for the Pacific September 20, has sailed for Turkey, hoping to work in Brousa.

METHODS AND PROGRAMS

The disaster in Japan makes our study of that country even more timely and dramatic. Sunday schools everywhere will unquestionably help Japan by their offerings this autumn.

Congregational churches in Japan have suffered a heavy loss—twenty-four have been destroyed and the loss is estimated at $300,000. No detailed plan of appeal can yet be offered.

A message from the Annual Meeting to the Sunday schools concerning this appeal may be expected. Collection envelopes have been prepared, and when this picture is seen by the young people every family will wish to give to the Friendship Fund. We ask each Sunday school to send for the Educational Material and use it in your departments, raising an offering for the Woman's Board and the American Board from month to month until New Year's.

The educational set includes:—

Picture Stories of Child Life in Japan
What Primary Children Can Do for Their Small Neighbors
Hero Tales for Juniors
Project Leaflet, "What to Do"
Ten-Minute Programs for the Whole School
Outline Map of Japan
Investment Circular, for Your Offerings

The price of this set, with map, is 75 cents; without map, 60 cents. We will send the Investment Circular with description of materials. No school should do less than a Ten-Minute Program once a month, and any strong committee wanting to help Japan will do more.

THE DOSHISHA PROGRAM

In the Ten-Minute Program pamphlet for Sunday schools, further hints were promised to schools wanting to present the story of the Doshisha. A possible program is briefly outlined in the leaflet with material taken from the Envelope Series, *The American Board in Japan,* by Dr. Otis Cary, and from the *Life of Neesima* in the Hero Tale Leaflet, just off the press. Dr. Lombard's new number of the Envelope Series, *Liberal Education in Japan,* adds excellent material for the story-teller. We do not advise any attempt at dramatic presentation except for strong schools. Let a story-teller read the leaflet on Neesima and these two parts of the Envelope Series, making the pupil see the Doshisha as our great opportunity for training Christian leaders in Japan. Questions will be gladly answered and the leaflet sent by the American Board Educational Department, 14 Beacon Street.

The tragedy and the opportunity unite in this, that one faithful worker, believing in missions, in a Sunday school can persuade superintendent, teachers' meeting, and entire school with a good plan in Japan's behalf, and can enlist a notable offering as proof of missionary interest. The greatest need is for the interested heart that will carry the message to each Sunday school. Are you that one?

A SAMPLE CHALLENGE

"The golden age will come in fifteen years," says President Ebina, of Doshisha University, in his report to the mission. In preparation for that age there are over seven hundred girls in the Middle School of the Doshisha Jo Gakko and four hundred and fifty in the Girls' College being trained for leadership. The Middle School has reached the maximum number and only its graduates are permitted to enter the College, also growing rapidly. Four girl graduates from the College have entered the regular University course, with the men, the beginning of coeducation.

To keep pace with the rapid growth of this institution, two essentials must be found in increasing strength in its course—the English language and the Christian spirit. To fill this demand, President Ebina asks for more American teachers, four of whom should be women, for the Girls' School and College. The appeal of this work has long been felt by the W. B. M. P., which for many years has supplied money for buildings, equipment, and missionaries. The three American teachers now on the staff are supported by this Board, and one more is to follow. Results have justified the expenditure, for in addition to their scholastic pursuits, ten Sunday schools comprising eight hundred and fifty children are taught by the girls. Can we do better than to utilize the plastic years of adolescence to give Christian training to these mothers of tomorrow?

HOW WE DO IT IN PILGRIM CHURCH, ST. LOUIS

Mrs. Harry Lyman, Superintendent of the Pilgrim Church, St. Louis, writes: "In my department, we had pictures and stories from India this year.

I obtained my material from the W. B. M. I. One Sunday I asked all the children who had costumes of other nations to wear them. We had a dozen Japanese and about as many Indians (North American), and several cowboys. I had all the Japanese stand in front, and told a story of a Christian Japanese child. Then I had all the Indians in front, and told a story of a Christian Indian child. We had several prayers, of course, for the children who have never heard Jesus' name; and sang our song, 'A Whisper Song.'

"We have had four programs during the year that had a missionary foundation. Envelopes are always given out for an offering, to be brought the next Sunday. We have an incense jar from India on our table all the while, and quite a lot is gathered in that way. Our department has raised over fifty dollars this year for missions.

"The stories we tell are those supplied by the W. B. M. I. (with the pictures that go with them), occasionally one from the *Pilgrim Elementary Teacher* or other magazines; anything appealing to the leader as being good.

"Our upper department, when possible, gets a missionary to make an address.

"During the summer, our department cut out pictures of children of all nations from magazines, and made them into scrap-books, with poems and songs, beginning the books with the picture 'Jesus Blessing the Children,' and the song 'I Think When I Read that Sweet Story of Old,' and concluding with the picture 'The Hope of the World,' and the song 'I Want to Send a Whisper Song.' Some of the books were really beautiful. They go to the Children's Hospital."

DOING THINGS IN DETROIT

The following course in Missionary Education was used in one of the large churches in Detroit, Mich., with good results:—

"World Friendship" Course

Through the months of April and May we are to stress our "World Friendship" program. The way of taking this program up will differ in the various departments no doubt, but in a general way I suggest the following method, with the hope that every one of the pupils in the school will be benefited by having received a broader knowledge of and a wider sympathy for those who live in other lands and circumstances.

Reasons for Training in World Friendship

1. "Christianity which is not international has never known its Master."
2. Jesus said, "Go into *all the world* and preach the Gospel."
3. America can never rid herself of the foreigner, so we should attempt to know something of the background of those whom we have to Americanize.
4. God's plan for establishing His Kingdom upon earth is one in which you and I must coöperate.

Our Plan of Procedure

On the second Sunday of April please present to your pupils in the class period the four above reasons for considering World Friendship. Also discuss our own denominational "fields" in which we are trying to establish our work for a better world. The Congregational "fields" of endeavor are:—

a. The Immigrants in Detroit.
b. The Dakota Indians.
c. The Mountain Whites of Tennessee.
d. The Negro of the South.
e. In Europe: Spain, Czechoslovakia, Greeks, Bulgarians, and Turks.
f. In Asia: Japan, China, India.
g. Africa.
h. Philippines.

From this list direct the pupils in choosing one field to study and for which to do something.

Having chosen your project, continue from week to week along the following lines:—

1. Ask pupils to look up and bring to class all information concerning their field—maps, stories, pictures representing the habits and customs, products and beauties of that country.
2. Assist the pupils in arriving at a conclusion as to the needs of the people whom they have chosen to study. For example: In India the caste system is a detriment to the progress of the country and the custom of child marriage is a weak spot in the social and economic life.
3. Gather together this information which the pupils bring in and compile it on charts or in huge scrap-books. The poster or scrap-book method is for the visualization of results. What the pupil *does*, he best remembers. Below you will find a suggested list of sources of information relative to the many fields of study:—

Public Library. *National Geographic Magazine.* "Around the World with Jack and Janet." "Under Marching Orders," China. "Sanichar," India. "Lamplighters Across the Sea," Asiatic Lands. "Black Bearded Barbarian," China. "Christian Americanization," Immigrants. "Stay-at-Home Journeys," General Missionary Education. "India on the March," India. "The Trend of the Races," Negro. "Under Many Flags," Biographies. "World Friendship, Inc." An appeal for workers in the fields. "In the Vanguard of a Race," Negro. "The Magic Box," Negro. "The Wonderland of India," suitable for any age. "All Things to All Men," Mountain Whites. Two letters from our missionaries in China. One letter from our missionary in Bulgaria. Several pamphlets on the Frontier Mission work for Primary and Junior.

While making your "field" studies, draw suggestions from the pupils as to what they would like to do or make for children or young people in order to show their friendship for them.

The following is a suggested list of things which pupils in individual classes can make and give for their new "world friends":—

1. Make toys and dress dolls for kindergarten children.
2. Make scrap-books of automobile pictures and motors.
3. Make scrap-books illustrating Outdoor Sports, American Water Ways, Boy or Girl Life in America, or other such series.
4. Make bead or paper necklaces for children.
5. Make jig-saw puzzles for hospital patients.
6. Send Christmas tree decorations for next Christmas.
7. Make colored bags for Christmas candy.
8. Cut up colored squares of cloth for patches.
9. Send soap and toilet bags for foreign students in Chinese school.
10. Send tools to the Manual Training Schools for Indians and Mountain Whites.
11. Send complete sewing bags to girls in foreign schools.
12. Curtains, pillows, and linen for dormitory rooms in mission school.
13. Layettes for hospitals.
14. $10 to $25 will buy new tires for frontier preacher.
15. $3 per month will support a hospital bed in China.
16. $25 will pay for scholarship for girl in school in India.

These are a few definite things we can do. There are others.

Along with your Friendship study it would be helpful to emphasize the matter of prayer. As soon

as we become able to extend our prayers from self to others, do we become more sympathetic toward others. Our world enlarges as our sympathies widen. Classes can compose "class prayers."

PROGRAM II

FOR ADULTS

By Daisy Colman (I.)

Chapter 2 of "The Woman and the Leaven in Japan": "The Japanese Family System"

Adapted from "How to Use" and "The Bread Line"

Poster Jingle

The wedding details of a Japanese bride
Are those no American girl could abide!
The Japanese maidens themselves say there's room
For getting acquainted, at least, with the groom.
Come
to see our bride
on
(Date) (Place)

1. *Introduction:*

When the program opens, the one who is to be the bride comes forward and says: "Would you like to hear about my life at home as a child? (see pp. 67, 74) and about our Japanese festivals (pp. 75–76)? I was very happy as a child, but one day I saw an old woman come to call on my parents, and perhaps you won't blame me for hiding to hear their conversation."

Scene 1: The go-between comes to arrange the match. Act this out, using the ideas as in pp. 45–49. The parents should ask questions about the groom, his health, his wealth, his age, his attainments. The go-between boasts of his handsomeness, etc.

Scene 2: The Miai, or "looking-at-each-other" Interview. (See p. 50.) The go-between, with many bows, introduces the groom to the bride-to-be and to her parents. The bride modestly keeps her eyes cast down, but from behind her fan manages to steal many a look at him.

Scene 3: The Yuino arrives. (See p. 51.) The go-between comes, bearing many boxes, which she half opens as she boasts about the expensiveness of this kimono, that sash, these jade hair-ornaments, these fans, etc., etc.

Scene 4: The following description of a strictly Japanese wedding is taken from "Things Japanese," by Basil Chamberlain, a book to be found in most public libraries. Dramatize this act as faithfully as possible, always with some one to explain to the audience the significance of the acts.

The bride wears white, which is the color of deep mourning in Japan, to signify that she is dead to her family and that she will never leave her husband's house except as a corpse. Her parents give her a dagger, saying: (see p. 51, "The Woman and the Leaven in Japan"). She is then carried away to her new home, escorted by the go-between. Her own home is then swept out on her departure (in the old days they lighted a bonfire at the gate also), a ceremony indicative of the purification necessary after the removal of a dead body.

The wedding takes place immediately after the bride's arrival at the house of her husband's parents. (This is at the other end of the room where your meeting is held! While her mother is sweeping the floor at her end of the room, her mother-in-law is arranging three cups on the floor for the wedding ceremony at her end of the room.) The ceremony consists chiefly of "san-san ku-do," which means literally "three-three, nine times," because both the bride and the groom drink three times out of each of three wine cups of different sizes, making nine times in all. Or rather they do not drink, but merely lift the cup to their lips. Another essential feature of the ceremony is the changing of garments, for the bride, on reaching her new home, changes her white dress (a sheet will do) and wears one given her by her husband.

After this little ceremony a sixth girl, presumably a wedding guest, comes forward saying: "I think possibly you may be interested to know that when we become Christians our Christian parents give us a little more freedom of choice. Let me tell you two instances." (See pp. 51–53, and pp. 59–63.)

Devotional Exercise

Leader: "I want to read you about two weddings in Bible times." (John 2: 1–11, emphasizing verse 5, and Matthew 25: 1–13.)

Prayer: For the dissatisfied girls and women the world around.

Hymn: "Follow the Gleam."

Additional Material: "Japanese Costumes and Decorations," 10 cents. "Music from Foreign Missionary Fields," 20 cents.

THE HONORABLE JAPANESE FAN

FOR CHILDREN

By Mary Lamberton (I.)

Chapter 2—On the Wings of a Paper Prayer

Cut invitations from bright-colored paper in the shape of the paper prayer on page 51. Write: You are invited to meet Miss Open Sea on —— at ——.

Use gray paper for a poster with a red torii cut like the one on the back of the book. From Dennison's crepe paper or napkins cut Japanese figures to place near the torii.

Print or write:

In Japan beyond the sea
New friends wait for you and me.
If you may meet Miss Open Sea,
Come on ——. At ——.

For the meeting, Miss Open Sea may be dressed in kimono and sash and be introduced to the children as they arrive.

For the *Devotional Service* the children may tell Miss Open Sea about the true God who really loves her poor old grandfather and cares when he is tired and sick. These messages may be given in the children's own words or by means of Bible verses or songs.

Chapter 2 is excellent story material and may be given in that way, or may be dramatized according to the children's ideas. Detailed suggestions are given in Miss Applegarth's "How to Use" (15 cents).

THE HOME BASE

The American Board

THE INVENTORY

Of all the plans under the Apportionment Plan and pressed by the promotion forces of the denomination, two stand out—the Every-Member-Canvass for December and the Inventory for November.

"The Inventory" means to gather up the actual facts on the benevolent situation in each church and present them to the congregation. Each church has its Apportionment, and after the Every-Member-Canvass, we want to know what gap exists between the pledges and the goal. After eight or nine months have passed, each church would do well to see whether it has gathered in full two-thirds or three-quarters of the year's subscriptions. After the missionary chairman has presented the facts in form of a chart and has also shown the church what per cent of the resident, active members are now giving to the benevolences, then a second speaker urges the best possible practical plan for closing the gap and bringing the church up to 100 per cent Loyalty.

Perhaps to gather up the arrears will mean the 100 per cent Apportionment. Perhaps three special offerings for the Societies in groups on succeeding Sundays would win the goal. Perhaps a subscription card passed in the pews next Sunday for payment in the month of November would clear 1923 of any failure. Perhaps a conversation with a few individuals would raise the whole balance and win a victory. A minister who likes to lead and a few strong laymen on a committee can make the Inventory a spiritual success.

THE EVERY-MEMBER-CANVASS

No details need be given. Every intelligent leader has read enough to know what is meant. We all know the difference between a good campaign and a bad one. There is just one outstanding question for this year: Will our church put over a successful canvass? The pamphlets are ready. The Promotion Department has done its full best to give the facts far and wide. There is lacking only the spiritual determination and commitment of the one individual, or the faithful committee in each church to win success.

How lift the whole group of churches into that spirit of determination that will win or know the reason why? How shall we make this a year for spiritual records? There is such deepening consciousness of spiritual power, such definite satisfaction in forward steps and higher levels. We are ready for a great success at home and abroad. Only our own weakness will prevent it.

A CONNECTICUT TOWN CATCHES NEW IDEAS

Granby is like many another town, although its inhabitants will deny that. It was like many another town in its conception of what a missionary should be—super-serious, prematurely mature, hyper-pious, etc. It also had its own idea of what a sad exhibition of sacrifice it was for a young man or woman to go out as a missionary. Since one of its own young women, Marion H. Chatfield, a daughter of the beloved physician of the town for many years, has now gone out, there is a change in the idea of the type of young people who go as missionaries in these days. And after the Commissioning Service which was held Sunday evening, July 29, a new idea of what such Christian service across the seas means has come to the town.

The little church was filled with home folks and a rare air of intimacy pervaded the entire occasion. Rev. Lewis Hodous, D.D., Secretary of the Hartford School of Missions where Miss Chatfield studied last year, described most convincingly the call to China. Mr. White, of the Home Department, presented the formal Commission of the Board to Miss Chatfield. The pastor of the church, Rev. Alfred M. Perry, PH.D., just about to leave for a teaching position at Smith College, offered the commissioning prayer.

It was a simple service, but a most impressive one. Granby sees missionary service now in a new light. Some are saying that they feel as though there should be the waving of banners, signifying, not despair, but great joy in this honor which comes to the town.

THE CHAMPE COMMISSIONING

A commissioning service with unusual features was that of Rev. and Mrs. Howard C. Champe, August 26, at Hebron, Conn. For the past two years, Mr. and Mrs. Champe have been giving most liberally of their strength to the churches at Hebron and at Gilead. The former was the home church of Mrs. Champe. The Gilead Church was once the scene of the labors of Rev. Albert W. Clark, our American Board Missionary in Bohemia, for forty-six years. From that church, also, went out Rev. John S. Porter, a boy growing up in the church under the sway of missionary enthusiasm of his pastor, Dr. Clark. Dr. Porter is now carrying on the work of Dr. Clark, in Czechoslovakia.

In the service of commissioning, various parts were taken by the Rev. Thomas R. Kelly, the Rev. John W. Flight, and Rev. William S. Woolworth, whose son is still holding the fort at Marash, Turkey. Mr. and Mrs. Champe are on their way now to Mexico, the field of their future service.

Woman's Board of Missions

Women's Meetings in Springfield

In connection with the great meetings of the National Council, October 16–23, the Congregational women united in a joint meeting of the Council of Woman's Foreign Mission Boards and the Federation of Women's Home Missionary Unions. This was held at Faith Church, Tuesday forenoon, October 16, Mrs. Hubert C. Herring presiding. Mrs. J. J. Pearsall, of New York, spoke of the "Advance Movements for Business and Professional Women"; Mrs. Frank Gaylord Cook, of Boston, set forth the relation of "Women to the Apportionment"; Mrs. A. E. Fancher, of Minneapolis, Minn., and Mrs. A. M. Gibbons, of Ohio, told of the plan to secure Thank Offerings from the women as an extra gift; Mrs. T. J. Spencer, of Mount Vernon, N. Y., presented the subject of mission study textbooks, home and foreign, and the use of denominational literature, and the Kansas W. H. M. U. women gave an amusing little sketch on the promotion of the missionary magazines, "Ask Us—We Know."

The meeting was followed by a luncheon at the Hotel Kimball, where Mrs. Franklin Warner presided, and addresses were given by Miss Martha Howey, of Abbot Academy, Andover, Mass., who has just returned from a year spent at Kobe College, Miss Mary McClure, of Shansi, and Miss Gertrude Chandler, of Madura, who, upon her return to India, will be connected with the new Training School for Teachers, a department of Madras Christian College.

A public meeting of the Council of Woman's Boards took place Thursday forenoon, October 18, in the Mahogany Room of the Auditorium. Here addresses were made by Miss Eunice Thomas, of Foochow, Mrs. Henry Fairbank, of Ahmednagar, India, and Mrs. Franklin Warner. An interesting part of this meeting was the introduction of four foreign students from Mount Holyoke College, by Miss Helen Bragdon, Secretary of the College Y. W. C. A.—Miss Grace Paul, from Uduvil, Ceylon; Miss Rosa Yeranian, from Smyrna College, Smyrna, Turkey; Miss Aya Ebina, from Japan, daughter of the President of the Doshisha; and Miss Eleanor Tao, from Yenching College, Peking, China.

The home missionary interests were ably represented by Mrs. J. H. Heald, of New Mexico; Mrs. Paul S. LaCour, of North Carolina; and Miss Esther Kokkinnen, of the Massachusetts Home Missionary Society.

Annual Meeting in Wellesley

In addition to program features of the fifty-sixth annual meeting of the Woman's Board of Missions, at Wellesley, Mass., November 14–16, which have already been mentioned in the October *Missionary Herald*, we are pleased to announce that Dr. C. Leighton Stuart, President of Peking University, will give an address Thursday evening, November 15. President Stuart is one of China's foremost educators and a speaker of convincing earnestness.

It is worthy of note, also, that on the program are three women, recently returned from study of mission work in the Orient. Mrs. Franklin Warner, the President, will be the other speaker Thursday evening, bringing fresh impressions of our work in China and Japan; Prof. Eliza C. Kendrick, head of the Bible Department at Wellesley College, who taught for the major part of her Sabbatical year, 1922–23, at Yenching College, Peking, will tell of her experiences; Miss Martha Howey, a member of the faculty at Abbot Academy, Andover, Mass., who has just returned from a year's teaching at Kobe College, is another interesting speaker scheduled.

An outstanding group of missionaries will be present, including Miss Mary McClure, of Shansi, China; Miss Eunice Thomas and Miss Annie Kentfield, of Foochow, China; Miss Fanny E. Griswold, of Japan; Miss Evelyn F. Clarke, of Africa; Miss Isabelle Harley, of Turkey; Mrs. J. Kingsley Birge, of Smyrna; and Miss Eleanor Foster, Miss Gertrude Chandler, and Miss Clara Bruce, of India.

A visitor from London, Miss Muriel M. Underhill, who is on the editorial staff of the *International Review of Missions*, will bring a message from the International Missionary Council, at Oxford.

The meetings will be held in the Congregational Church of Wellesley, with the afternoon session of November 14 in Wellesley College Chapel.

At the reception to be tendered delegates and officers at Dana Hall, Wednesday evening, an interesting group of foreign students is expected.

The convenience of the place to Greater Boston will make it possible for many women to attend who are not delegates. There will be an evening session on Thursday, and the meeting will close Friday noon. A place will be provided where those coming from nearby towns may eat basket luncheons, if they desire. Hospitality will be extended to all women missionaries of the Woman's Boards and American Board, and to regularly accredited Branch delegates and Board members-at-large.

Save America

The National Committee for Law Enforcement, consisting of one hundred women from all parts of the United States, has just published a pamphlet of some 125 pages under the above title. It contains timely facts on the necessity of upholding the Eighteenth Amendment of the Constitution, telling articles by Ida Tarbell, Kathleen Norris, Mrs. Percy Pennybacker and other nationally known women, startling statistics on the prohibition question and quotations of great value to all Christian women vitally interested in the duty of loyalty and patriotism, as well as in sending the Christian message from a really Christian land to the dark places of the world. This book should be in every mis-

sionary library. The editor is Mrs. William Tilton, of Cambridge, Mass. *The price of "Save America" is 25 cents* and it may be ordered from 302 Ford Building, Boston, Mass. Send for copies and begin to observe the Calendar for 1924.

Mrs. Henry W. Peabody is Chairman of the Executive Committee of the National Committee. The General Chairman is Mrs. Edward Franklin White, who is also Chairman of the Legislative Department of the General Federation of Woman's Clubs.

Jubilee Meetings in October

During October three of the Branches of the W. B. M. have celebrated their fiftieth anniversary. New Hampshire Branch, Mrs. W. B. Mitchell, President, met in Franklin Street Church, Manchester, October 10, with Mrs. Theodore S. Lee representing the W. B. M., Mrs. Frank J. Woodward, of the Philippines, and Secretary Brewer Eddy as speakers. Two very important features marked the day's program: "Our Jubilee Goals," when Mrs. James H. Bixler, of Exeter, announced an increase of twenty new women's organizations, exceeding their aim of 150 new contributing groups. Mrs. Lucius H. Thayer, of Portsmouth, reported the completion of a Jubilee Fund of $5,000 for a new building in Aruppukottai, India. In the afternoon, Miss Christiana Hodgdon, daughter of Dr. Frank W. Hodgdon, was commissioned and set apart as the Jubilee missionary of the Branch for service in Uduvil, Ceylon. Dr. William E. Strong, of the American Board, presented the commission and offered the prayer of consecration, and Mrs. Lee extended the welcome to the field.

An impressive list of New Hampshire missionaries was printed in the program, numbering 159, with terms of service dating back to 1817. A large Service Flag was displayed commemorating these workers. Hanover would seem to be the banner town in this regard—eleven missionaries having gone from there to serve the American Board. A beautiful Jubilee hymn, written by Francis A. Mathes, was sung.

On the same day the Springfield Branch observed its Jubilee at the First Church, Springfield. Here Mrs. Franklin Warner and Miss Mary McClure were the speakers, and an inspiring pageant, "The Spirit of Missions," written and directed by Miss Florence A. Pirnie, occupied the evening session. An interesting part of the program was the address of the retiring treasurer, Mrs. Mary H. Mitchell, who has served the Branch for twenty-five years with conspicuous devotion and fidelity, on "Fifty Years in the Treasury." The Golden Jubilee gift of $2,400 for the Madura Hospital and the loyal financial support of the Branch constituency enabled Mrs. Mitchell to close her report with a note of gladness and encouragement. Mrs. F. C. Brigham, of Springfield, is President of this Branch.

The following day the Rhode Island Branch held its Jubilee in Providence. The speakers were Mrs. Franklin Warner, Miss Gertrude Chandler, of India, and Secretary Brewer Eddy, with Miss Isabelle Harley, of Harpoot, one of the Branch's own missionaries who has recently arrived from Constantinople, as a special center of interest. Here also the Golden Jubilee offering was for Madura Hospital, and the amount far exceeded the goal of $2,000.

Mrs. John W. Little, of Pawtucket, President of the Branch, presided at all the sessions.

Woman's Board of Missions of the Interior

Branch Meetings This Month

Alabama, Hanceville, November 3–6.
Iowa, executive session, Council Bluffs, immediately preceding W. B. M. I. meeting at Omaha.
Kansas, Wichita, November 6–8.
Kentucky, November 16–18.
Michigan, Ann Arbor, November 6–8.
Ohio, Hough Avenue Church, Cleveland, November 6–8. *Jubilee Meeting.*
Tennessee, Chattanooga, November 12–14.

A Correction

Owing to an error in the table headed "State Apportionment" on page 463 in the October *Herald,* the shortage for Wisconsin was given as $10,567.54. The figure should have been $2,167.54.

New Japan Stereopticon Set

A new stereopticon set on the work of the W. B. M. I. in Japan has just been prepared. It consists of forty or forty-five beautifully colored slides representing Kobe College, Glory Kindergarten, and the Woman's Evangelistic School, with some general views. It is now available on the same conditions as our general set, as follows:—

Express charges both ways to be paid by user.
Loss from breakage or other causes to be made good.
The whole set must be sent together, though the user, of course, is free to make a selection after they arrive.
Request should reach the office at least a week before the date when the set is to be used; set is not to be retained beyond date of use.
After use, slides must be carefully packed and returned without delay, as others may be waiting for them.

Write to Miss Dorothy R. Swift, 19 S. LaSalle Street, Room 1315, Chicago.

Movies!

A movie was taken last spring at the Kobe College Alumnæ Bazaar, an annual function for the benefit of the endowment fund. "In fifteen minutes of screen time," says Dr. DeForest, "you can see how *tout le monde* looks in May on the Kobe College campus, shopping, eating, visiting; you can see how some little academy girls act an English playlet to entertain visitors; you can see Miss Searle, our President *Emeritus,* who in October completes forty fruitful years in Japan, and in this scene is expounding the merits of a gift-book brought in for

sale by an alumna from the neighboring city of Osaka; you can see Mrs. Fuji Tsukamoto, the alumnæ president, a graduate of Wilson College, and probably the best-known woman in Kobe; and many others of the alumnæ who are backing this big activity for their Christian Alma Mater.

This film is available for use either with or without the Japan stereopticon slides, and on the same conditions.

How to Send Gifts to Mexico

Miss Claribel Bickford, Hermosillo, Mexico, gives some timely information:—

"All gifts are greatly appreciated, but the best way is to send them to me, *care Rev. D. A. Smith, Nogales, Arizona.* Several packages have come down here, and the duty is so heavy that we have not been able to pay it. The duty often amounts to more than the value of the package. This leads to difficulty, as sometimes the package gets lost before it gets back to the sender; and sometimes the sender does not understand and thinks we do not appreciate the gift. We do appreciate all such help and need it very much."

THE THANK-OFFERING SECRETARY'S LETTER

Dear Friends:

When you read this, the first of November will be here, and I shall have had the joy, I hope, of meeting many of you at Omaha. The records of the past year will have been presented, and the plans for the coming year formulated.

The new Goal Leaflet for this year (1923–24) I shall be sending to you within a few days, with the Goal reports and the new design, which I think is the best we have ever had. I know your earnest work on the Goals for the past four years has borne much fruit. Let us make the next twelve months an even greater step in advance.

Two things for the coming year I have very distinctly in my mind. These are days of transition—transition, first, in the expression of our religious beliefs, when surely many and perhaps all of us are questioning just how to state our belief in and love for our Master, and how to serve him.

Another transition is that in the form of our missionary activity. No longer should it be confined to a small group of women in the church; but its aim should be to make the missionary work the important task of the *whole* church.

With these important interests on our minds and hearts, what means are we going to employ?

First: Not only remaining steadfast in our loyalty to our Master, but progressing, as well, in our service; and

Second: Carrying our enthusiasm for an entire Christian world into the thought and mind of all our church members.

An outstanding representative of our American Board in the city of Fenchow, Shansi, China, is Rev. Watts O. Pye. Some one has said of him that he is a lover of man and a walker with God. With both feet firmly on the ground, he still has a vision which reaches out, and through others makes a new world on the other side of the ocean.

He says:—

> Jesus centered his efforts on twelve men whom he selected that they might be with him, so that he could entrust to them his cause. So today the wise leader is one who multiplies the *doers.*
>
> It is extremely important that we live and work in the spirit of expectancy. Our great task is to eradicate the skeptic attitude and the expecting of small results from our labors. . . . We must have an expectancy similar to that of the early Christians. We must learn to move with a sense of something immense impending, of a profound change to take place. It is impossible for any one to overrate the importance of this psychic background. It is not enough that one or two men outline a plan of work and have a vision of what might be accomplished. It is important that every one connected with the little group of leaders in a given church shall have the common spirit of expectancy and genuine faith that God is willing and waiting to give the large results, if only they can put themselves in touch with him.
>
> The great need of the church is for leaders, spiritual engineers, "great captains of spiritual industry," who can handle men wisely and effectually. The art of arts is the management of souls. . . .
>
> The view that the Apostles had of God's great process so thrilled and conquered them, that accomplishment became more nearly commensurate with purpose than ever before. The breadth and depth of adventure for God were unfolded before their eyes. . . .
>
> The men who work in this region must be men who cannot be downed by difficulties. They will need the spirit of Marshal Foch, who in the darkest hour of the war faced hourly facts whose full significance probably no other soul knew. "In those moments," he says, "I faced defeat, but I thought victory." No fact carefully calculated to destroy a man's liberty can stand in the presence of a courage like this, and one may travel the highway of leadership with hope if he has a courage like this. . . .
>
> It is a great adventure—great in its issues—great in its sacrifices. It demands the lives of men and women who without thought of heroism or of aught but duty and privilege, gladly lay them down in service. Great in its triumphs, because in spite of losses and sufferings, the line of defence never wavers, but moves steadily forward.
>
> Some people pass through life and feel its throbbing life but little. Others live, move, and work at strong pressure, but the strong tide of life costs them much. It does cost something to feel the world's sorrow, to help the world's need, and to give a full heart to the world's sadness. Jesus said, "Somebody hath touched me, for I perceive that virtue hath gone out of me."

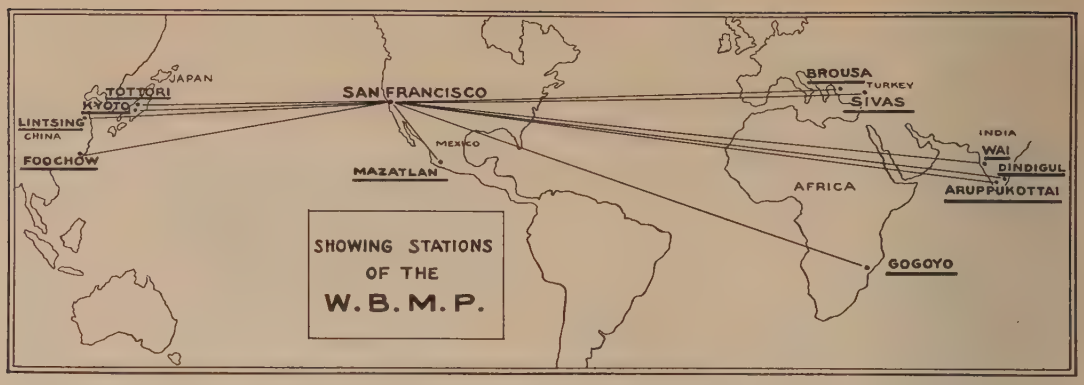
Can you in your auxiliary take this vision of Mr. Pye's and so adapt it that the women of your society shall be the nucleus which shall reach out into the entire church? Let that be our aim for this year. What will your success be?

Let us take for our verse 2 Tim. 1: 7, *"For God gave us not the spirit of fear, but of power and of love and of a sound mind."*

And for our hymn: "O Zion, haste, thy mission high fulfilling."

Yours for Victory,

Lydia Lord Davis,
Thank-Offering Secretary.



The Woman's Board of Missions for the Pacific works in Africa, Turkey, India, China, Japan, and Mexico.
In *Africa:* at Gogoyo, Portuguese East Africa, Rhodesia Branch South Africa Mission. General work. Small appropriation.
In *Turkey:* at Brousa and Sivas, Western Turkey Mission. Work largely educational. Appropriation, about $9,000.
In *India:* at Wai, Marathi Mission, medical work; at Aruppukottai and Dindigul, Madura Mission, largely secondary and primary education. India appropriation, $3,000 in round numbers.
In *China:* at Lintsing, North China Mission, medical work; at Foochow and Diongloh, kindergarten work. China appropriation, $8,000 approximately.
In *Japan:* at Kyoto, educational work (Doshisha); at Tottori, kindergarten. Japan appropriation, about $10,000.
In *Mexico:* at Mazatlan, Mexico Mission. Educational work. Appropriation, about $1,500.

THE GOLDEN JUBILEE MEETINGS

of the Woman's Board of Missions for the Pacific

MISS RAPPELEYE
The first missionary appointed by the W. B. M. P.

While the guests were assembling in First Church of San Francisco, where the women kept "open house" all day, a demonstration of Methods by Miss Runnells, religious education expert, was going on downstairs in the exhibit room. The Annual Meeting, with elections and reports, was followed by a luncheon tendered by the San Francisco Church.

The Jubilee meetings proper began in the afternoon, with a welcome from the President, Mrs. Robert C. Kirkwood, and from Dr. James T. Gordon,

MISS SANDERSON
The latest missionary appointed by the W. B. M. P.

That was a great gathering when the representatives from Washington, Oregon, Utah, Idaho, Northern and Southern California came flocking in for the Jubilee meetings of the Woman's Board of Missions for the Pacific, September 18, 19, and 20, in San Francisco. Women who had corresponded for years had a chance to look into each other's faces and talk of plans.

Photo by Sidney Webb, Berkeley, Cal.
MRS. McLEAN
Founder of the W. B. M. P.

pastor of the First Congregational Church. Greetings were heard or read from other Boards and from missionaries and friends all over the world. Then there was an opportunity for the delegates to find their places of entertainment, to meet again at a reception in the Ebell Club of Oakland, and later in the same place was a dinner in honor of Mrs. J. K. McLean and the other founders. Mrs.

FACULTY OF GIRLS' SCHOOL, BROUSA, TURKEY

Miss Jillson, Principal, seated in center front. At her right Miss Hinman; at her left our matron and French teacher, who is Swiss. At Miss Hinman's right is Mme. La Caze (British by birth but married to a Frenchman), who has taught English classes for several years. Every one else in the picture is Turkish. The seated Turkish lady at the right is Najia Hanum, who has been the school's assistant in Turkish relief work for many years. The man is gymnasium teacher. Miss Parsons, who sends us the title for the picture, worked with this group until last March. This photo was taken just before the school's close in June.

McLean is the only living founder and has been a Director of the Board for the full fifty years. Dr. McLean was "Father of the Board," as he brought news the year before of what the Eastern women were doing and helped in the organization. After some spicy and tender speeches, the Granddaughters escorted Mrs. McLean and other Charter Members, followed by Daughters, to the platform, and all joined in singing a hymn written for the occasion.

THE NIGHT BEFORE

The good cheer felt by every one was all the more remarkable, as many of the people present had been up most of the night before watching the fire in Berkeley, which swept in a horrible whirl, borne on by a terrific wind, while it caught in its clutches home after home of their own or their friends. Most of them had packed their belongings, ready to move out as it drew nearer. The University was threatened and then Mills College, and it looked as if all of Berkeley and possibly Oakland might go. It swept down to the very door of the North Congregational Church and then the wind suddenly changed. Such was the dauntless spirit of the women that they put their own troubles behind them and joined in the general celebration. This spirit gave a deeper vein to all the meetings.

THE OLD SCHOOL BUILDING, BROUSA, TURKEY

The W. B. M. P. support three missionaries here. Miss Sanderson is to work in Brousa

In the evening of the first day came "The Spirit of Service," a pageant-play in the Civic Auditorium in Oakland. The plot was clever and the players under the training of the able play-

DOSHISHA GIRLS' SCHOOL, IN FRONT OF JAMES HALL, KYOTO

1,179 girls of the College and Academy Department and Faculty. Miss Mary F. Denton (P.) Principal

PACIFIC HALL—IN DOSHISHA GIRLS' SCHOOL, KYOTO, JAPAN

The W. B. M. P. support Miss Denton and Miss Clapp here, and assist Doshisha in other ways. 1,000 girls

wright, Mr. Wilbur Tupper, acquitted themselves well. The procession of Cross Bearers bearing pennants with the names of all the missionaries who had gone out under the Board was deeply impressive.

THE BUILDERS

After reminiscences of the Foundation Builders, in Plymouth Church, Oakland, next morning, the Branch Presidents came forward as Foundation Builders of the present for a prayer of consecration as they took up again the task these women had started. Mrs. E. R. Wagner, who knows so well the history of the Board, told in "The Appeal of the Unfinished Task" of the work on the field through these many years by brave and gifted women. Following was an impressive Flag Service, where flags bearing the names of each missionary on the field were carried by a surpliced choir singing a hymn composed for the occasion. As they gathered around the Altar, the three new missionaries just starting came in from the side bearing their own flags. Mrs. Lucius O. Baird, of Washington, as she took each flag, told of the work to which that missionary was to go, and closed with prayer.

Reports full of pathos, humor, and sacrifice were brought by State Jubilee Chairmen, who have for two years been going to churches in all corners of

MISS ADAMS'S SOCIAL SETTLEMENT, OKAYAMA

A PRAYER OF THANKSGIVING

Our Father in Heaven, we bring to Thee at this joyful hour our offering of praise and thanksgiving. With full hearts we bless Thee for Thy grace which gave courage to plan our Jubilee gift, for the loving labor and self-sacrifice which have carried forward the task and brought us to this day of its fruition.

We thank Thee for the founders of this Board who walked by faith and prepared the way for our entrance into the marvelous opportunities of today.

We thank Thee for the missionaries sent forth and for what their pioneer service while they walked in Thy light when "the way was hid" has achieved. We thank Thee that so many of them, with those of recent years, who have entered into their labors, share with us this new day when the rich fruitage of the past brings fresh demands and problems. We thank Thee that they may rejoice with us and that fresh efficiency and power will be given their work by the gift of this fiftieth year.

We thank Thee most of all for the Christian sisters in many lands who have been brought to the knowledge of Thee through their labors, and that they too will be inspired to larger, wiser service, as the message of our anniversary day goes to them.

With our offering we would anew consecrate ourselves to Thee—that in humble reverence and lowly love we may find each one our appointed service in bringing the time when the will of our blessed Lord shall be done on earth as it is in Heaven, and His shall be the glory forever and ever. Amen.

Mary Porter.

LOVING RIGHTEOUSNESS
Buried alive as a baby, rescued, and now head of a Foochow kindergarten (P.)

their districts, telling of the needs and organizing the women for work. Mrs. Helen Street Ranney, the Executive Secretary of the Jubilee organization, told of the many sacrifices and the generous giving of the women everywhere who had made possible the Jubilee, and paid a glowing tribute to these splendid Chairmen. It was a thrilling moment when the Treasurer, Mrs. Ferrier, told the company that they were within two hundred dollars of the $150,000 for buildings, equipment, and workers. This amount was more than made up later, so that before the Jubilee closed the Board had received in cash $150,323.

BRIGHT SPOTS ON THE PROGRAM

Some of the high spots in the strong program were: a masterly "interpretation of Japan from a new point of view," by Rev. Merle Davis, of Japan, a son of one of the first missionaries there; a remarkable address in most perfect English on "Our Mutual Relations," by Pres. Takashi Komatsu, of the Toyo Kisen Kaisha Oriental Steamship Company, in which he brought out the far-reaching results of Christian Missions as seen in non-Christian institutions and in the common life of the people.

BERTHA ALLEN (P.)
Principal, Union Training Kindergarten School, Foochow

Miss Frances Clapp, just back from the Doshisha Jo Gakko, where she has developed a remarkable music department, brought fresh news and many interesting facts from Japan. All felt her charming personality and modern point of view each time she spoke. The same could be said of Miss Edith Parsons, just back from heroic work in Turkey. Miss Parsons is one of the "Christian Statesmen" of whom we are hearing today.

A dinner was served by the women of the Plymouth Congregational Church, Oakland. As the guests were still seated, scenes were thrown on the screen depicting the work of the Board. Then all adjourned to the church and listened to an able address by Rev. Oswald W. S. McCall, of the First Congregational Church, Berkeley.

On Thursday, Missionary Day, it was an especial privilege to have the benediction of the presence of Miss Mary Porter—one of the youngest spirits there—and to hear from her of

UNION KINDERGARTEN TRAINING SCHOOL FACULTY AND GRADUATES, JANUARY, 1923
Miss Bertha Allen (P.), center, seated

"Fifty Years Ago on the Mission Field in China." Miss Porter from the W. B. M. I. and Miss Andrews from the W. B. M. were the first women missionaries to go anywhere, as they sailed for China on the same steamer in the spring of '68. Among other speakers was Dr. Susan Tallmon-Sargent, who founded the hospital at Lintsing and was there for twelve years; Mrs. Allen, the mother of Bertha Allen, Principal of the Union Kindergarten Training School, at Foochow, took us for a visit to Foochow; and the day culminated in the coming together on the platform of all missionary guests, home and foreign, who told their names and their fields. Then, with the late afternoon sun shining through the windows, all drew together for the Communion Service, led by our General Secretary, Rev. Helen Street Ranney. Mrs.

"THE FARMER AND THE BUFFALO COW"
A game in the Foochow Union Kindergarten

ELIZABETH MEMORIAL HOSPITAL, LINTSING, CHINA

Ranney spoke of "Utter Trust and Utter Love"—of the reasonableness of utter trust, and of the compelling power and joy of utter love. The Branch Presidents acted as Deacons.

THE COMMISSIONING

A spiritual climax was reached in the evening service. First was an incisive address by Prof. T. R. Glover, of Cambridge University, England, the author of "Jesus in History," in which he depicted the terrible conditions in India, many of them the results or by-products of the religion of the country, as a challenge to Missions. Then followed the Commissioning Service of three rare girls—Miss Edith Sanderson, bound for Turkey; Miss Ruth Andrews, who is to be a nurse at Wai, India; and Miss Julia Wagner, for Mazatlan, Mexico.

Miss Sanderson, much beloved, is a graduate of the University of California, has been a Y. W. secretary, and last year, a traveling secretary of the Student Volunteer Movement. She goes out to Turkey as a representative of First Church, Oakland.

Miss Ruth Andrews, a graduate of Occidental Col-

OPERATING ROOM IN LINTSING HOSPITAL
Dr. Alma Cooke (P.) and Miss Maud McGwigan (P.) on duty
Elizabeth Memorial Hospital, Lintsing, North China

MISS JULIA WAGNER

lege, also of Pasadena Hospital, was born in India of missionary parents, and knows and loves the land to which she goes. The same is true of Miss Julia Wagner, a graduate of Pomona College, President of the Y. W. C. A. there, whose parents were missionaries in Mexico.

The simple statements of these young women, who told of the "Impelling Vision" and the tender and heartfelt charges and welcomes to the field by Mrs. Eaton, formerly of Mexico, Miss Clapp, of Japan, and Miss Parsons, of Turkey, who had known Mission work from all sides, brought a lump to the throat as the full significance and depth of their words were realized.

IN THE COMMISSIONING SERVICE

Address of Welcome and Charge to Miss Julia Wagner, for Mexico

By Mrs. James D. Eaton

Julia! child of many prayers, dedicated to your Lord and to His service from your birth, you are this night, in the presence of God and this great cloud of witnesses, setting your seal to the vows made for you in your youth, by consecrating yourself to the work of leading a needy people to the Rock of Salvation, and of instructing the youth in the way of uprightness, sincerity, and truth.

In the name of the Woman's Board of Missions for the Pacific I welcome you. This Board in commissioning you as its first missionary to the new school in Mazatlan, Mexico, is but beginning to pay a debt to the nation that once called this fair land of California her own, and that still looks to us as her nearest neighbor, for help in times of stress and difficulty.

In the name of the Southern Branch I welcome you. You are already known and loved in this Branch, and your name will be a household word in many homes as you are remembered in prayer with heartfelt faith. We shall consider you as in a special sense *our* missionary, as we have done in the cases of Nina Rice, Madeline Waterhouse, and Bertha Allen.

In the name of the faithful, devoted missionaries on the field, I welcome you. Long and earnestly they have labored, passing their youth and the meridian of their days, and still as their sun is westering are laboring on, praying and longing for the help they need from new missionaries. You will go as an answer to their prayers; and they will receive you with open arms.

In the name of the dear people to whom you go I welcome you. I think of that devoted little church in Mazatlan which through long years of disappointment has kept steadily on, maintaining Sunday services, two weekday meetings, Christian Endeavor, Sunday school and outside mission work, under the lead of two faithful brethren who, like Saint Paul, labor with their hands for their own support. They, too, have long prayed for a school where their daughters might be taught in the Christian way.

Yours is a place that angels might covet. Go, then, in the strength of the Lord; your own will not be enough for the task. We rejoice in your splendid preparation — preparatory and collegiate and a year of teaching; but without the *love* that can stoop to the lowliest it will prove insufficient. You are to have some months for language study; but if that is learned only from books—not from contact with the people in their homes —it will be indeed an added accomplishment for yourself, but not the key you will need to open the door of the hearts of those you wish to reach. But we are persuaded better things of you, dear child. We remember the prayerful atmosphere of your home, and know your own strong, simple faith; and in all confidence we bid you farewell. And God bless you!

MISS RUTH ANDREWS

Address of Welcome to Miss Sanderson, for Turkey

By Edith Parsons

It would seem almost too intimate and personal a matter for me to be welcoming you upon this platform and in this assembly tonight. But then I remember that it is not I that am welcoming you; I do not speak for myself tonight. I speak for the girls of Turkey, for the children of limitation and frustration, for the dissatisfied, the disillusioned, the bewildered, for the unawakened, the ignorant, the hopeless, for those for whom the doors of opportunity have opened, only to close again if you do not come. It is in their name I welcome you to Turkey.

Through all the world there is a myth, a superstition, that Americans are all of them fabulously rich, and no matter how shabby or how penurious we may be, we make no headway at all against it. But I can tell you that as I look around this room, and remember Turkey, remember Europe even—it is no myth that we are rich. But riches unshared are desert gold beside which we starve. "What I spent I had, what I kept I lost, what I gave I keep." For those to whom you give, through whom you keep, nay, rather through whom you gain a hundred times, I welcome you.

There is one other group for whom I feel I have the right to speak, though they will be welcoming you in person soon—the American missionaries of Turkey. It is fitting that to be a missionary you must always sail somewhere. It is a parable. We are absolutely, irrevocably committed to the tremendous proposition that Christianity is realizable. You must leave port to do that. This is true for all humanity, and we have no other hope, but if you stay constantly in the home country it is possible to lose sight of this truth, to blur its outlines with the evident, the expedient, the commonplace, the comfortable, the respectable. A missionary can never do that. We know when we set sail that we shall one day make harbor in the kingdom of heaven upon earth, or we shall go down utterly in the night.

I welcome you to the fellowship of the comrades of the Great Adventure.

And yet there is one other word that should be said. A missionary needs no other, no bigger, no better religion than any one else. It takes the whole grace of Almighty God to make and keep any Christian, anywhere, doing anything. You can't have more, you dare not have less. You go out to Turkey at a time of great uncertainties and great changes. Let me remind you that in all the universe, in all time, there are just two things that never change—the human soul and God, the earthly child and the Heavenly Father, the spirit and its Source. Anything and everything that you can do, or learn, or take with you will be useful, but it is as you know those two, the human soul and God, that you will be a successful missionary.

UNION KINDERGARTEN TRAINING SCHOOL, FOOCHOW

[Note: We regret that we do not have the address of welcome to Miss Andrews. Doubtless it was equally intimate and affecting.—EDITOR.]

PIONEERING

It was one of the thrilling hours, unsurpassed by any other, when the Branch Secretaries gave their reports. It is not easy to realize that it is all within the span of one lifetime—the first sermon, the first church, the first wedding in the Oregon country, and our Jubilee that has sent its secretaries over vast stretches of territory to find the women who are still doing the pioneering of the Far West. It was a moment tremendous in its import, as we grasped the real meaning of their task. They told us of thousands today who thank God that they live in a noble land molded for Christian civilization by the servants of the King; and it is not a wonder that those who have the background laid by such heroes as Whitman, Lee, and Atkinson, love also the cause of missions and are eagerly taking their part in sending the Gospel to others.

Mrs. Phillips represented Oregon, which alone is as large as New York, Pennsylvania, and Rhode Island combined. She spoke of their aims, and their joy in realizing that they are a part of a sisterhood from which they can draw inspiration and assistance in a task which for them is but just begun. Mrs. Kennedy presented the wonderful women of Washington, and said it was a great experience to be a Jubilee Secretary, for one could never know what would be waiting just around the corner. She referred to the vast mileage her work had entailed. Upon one day in particular she held three meetings in difficult places, and felt the discouragement of the exhausting task; upon looking over her mail at night, she found a letter announcing the generous gift of one thousand dollars from a friend in another state; it would be impossible to realize how that gift had heartened them to go on with their work. She pled for literature that would enable them *to know world conditions from a woman's standpoint.* She felt that the movement had put a world program before the churches, and they would never go back.

DR. ROSE F. BEALS (P.)
WAI, INDIA

Mrs. Doolittle made us feel the difficulties of the situation in Idaho, a state four hundred miles in length, with its head in Washington, and two-thirds of its territory connected up with Oregon, leaving the mountains and plains of southeastern Idaho with fifteen Congregational churches, and only four of them self-supporting. Mrs. Ranney had

MAIN BUILDING OF THE WAI HOSPITAL, MARATHI MISSION, INDIA

The W. B. M. P. assist in this enterprise. Miss Andrews is to take up work here with Dr. Rose F. Beals. Other doctors are Dr. Lester Beals and Dr. Walter Hume, both of the American Board's Marathi Mission. 800 in-patients, 15,000 out-patients.

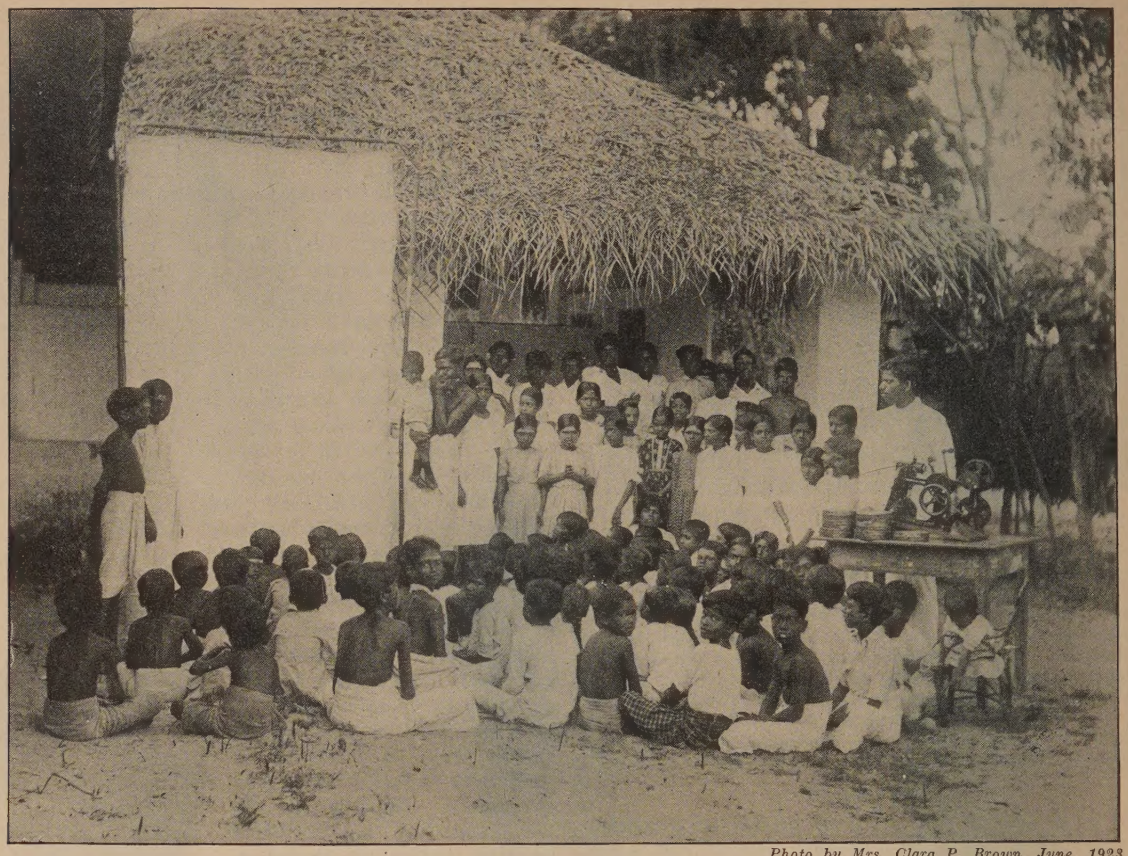


Photo by Mrs. Clara P. Brown, June, 1923

READY FOR THE EVENING MEETING, UDUPIDDI, CEYLON

Church organized seventy-five years ago. The building soon to be renewed, as the stone walls, timbers, and roof are unsafe
Note the lantern ready to help make real the Gospel message by the pictures it throws on the screen

found them, and had gone again to cement the friendship, and now they realized they were not alone. Their women were courageous and conscientious and great workers. Mrs. Hammond, of Utah, said the campaign meant new interest and new societies for Utah, and they appreciated the new and cordial relation with the other Branches.

The California Branches were represented by Mrs. Richards and Mrs. Lash. The latter told of hundreds of letters written, of long journeys to lonely churches so poor the visitors were ashamed to ask a contribution. They had not many large gifts, but thousands of women and children had given small contributions. They had stressed:—

1. Great missionary intelligence, for without that there could not be interest;

2. Prayer, so sincere that one would cheerfully give her own children to missionary work;

3. The necessity of preparing the young people to meet the world situation;

4. Learning to think straight and to think through, putting Home and Foreign interests together. They had done their utmost to reach the mind and heart, which they considered the most important part. Southern California had sent twenty-five delegates to the Jubilee meetings.

Mrs. Richards, of Northern California, had made long journeys by automobile, and reported forty-seven churches, thirty-two of whom had made their goal. It had been most interesting to see opposition, indifference, and fear transformed to coöperation, interest, and prayer that put love in the place of fear. Fifteen new societies had been formed, for which she thanked the new Federation of Northern California.

THE SEQUOIA A TYPE FOR THE FUTURE

Mrs. Ranney could sum it all up as no one else could. The sacrifice had been thrilling; laundering, janitor work, dish-washing, many humble tasks had formed a part of the plans of those who were determined to contribute their part. All up and down the Coast, the churches are bound together as never before. "The end is, we hope, just the beginning; it has just brought us up to where we should have been years ago." In one place a sequoia had been planted upon Jubilee Sunday, fitting type of the growth and progress and vitality of the movement; like it, let us go on from strength to strength.

TREASURY STATEMENTS

THE FINANCIAL STATEMENT FOR SEPTEMBER

Receipts Available for Regular Appropriations

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From 20th Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fd.	TOTALS
1922	$10,684.85	$4,093.24	$377.61	$127,839.36	$1,200.00	$3,051.00	$147,246.06
1923	8,158.99	2,617.78	267.26	135,624.85		3,056.00	149,724.88
Gain . . .				**$7,785.49**		**$5.00**	**$2,478.82**
Loss	$2,525.86	$1,475.46	$110.35		$1,200.00		

RECEIPTS FOR SEPTEMBER

Gifts from the churches and from individuals both show moderate losses. This was expected, because we appealed so urgently in July and August to bring in the last available dollar. The large increase from the Twentieth Century Fund should be noted. At the beginning of each year one-third of the capital fund is put into the accounts. This increase will not appear again; and hereafter the actual receipts from legacies will determine the record of this column. The net gain of nearly $2,500 is, therefore, not a real encouragement, and the figures of the month are not indicative of any trend.

THE FINANCIAL STATEMENT OF THE W. B. M.

Financial Year closes October 18, 1923

Receipts Available for Regular Work, September 1–30, 1923

	From Branches & C. on M.	From Other Sources	For Buildings	From Legacies & Reserve Legacy Fund	Inc. from Investments & Deposits	TOTALS
1922	$24,588.27	$355.00	$1,033.02	$2,182.52	$1,808.44	$29,967.25
1923	25,996.24	332.00	710.78	36.70	2,139.73	29,215.45
Gain	$1,407.97				$331.29	
Loss		$23.00	$322.24	$2,145.82		$751.80

October 18, 1922—September 30, 1923

1922	$217,736.81	$12,436.70	$8,230.01	$15,928.11	$11,352.28	$265,683.91
1923	224,890.40	12,005.21	16,314.85	11,541.42	12,721.22	277,473.10
Gain	$7,153.59		$8,084.84		$1,368.94	$11,789.19
Loss		$431.49		$4,386.69		

The figures above show once more the devotion and efficiency which characterize our Branch workers. Their gain in gifts gives us new courage for our final effort. What the outcome of the year may be we cannot at this time foretell, but we are earnestly hoping that October 18 will show the gain we have been seeking ever since our last annual meeting.

THE FINANCIAL STATEMENT OF THE W. B. M. I.

Receipts Available for Regular Work—September 30, 1923

	From Churches and Auxiliaries	From Individuals	From Y. W. and C. E.	From S. S. and Children	Income from Funds	TOTALS
1922	$8,143.32	$1,454.32	$483.50	$272.41	$111.95	$10,465.50
1923	16,834.67	4,438.02	1,196.94	1,317.07	2,852.67	26,639.37
Gain	$8,691.35	$2,983.70	$713.44	$1,044.66	$2,740.72	$16,173.87
Loss						

October 18, 1922—September 30, 1923

1922	$104,365.16	$16,842.89	$6,573.18	$8,666.00	$7,734.31	$144,181.54
1923	123,218.45	19,134.87	6,966.40	9,847.46	13,715.14	172,882.52
Gain	$18,853.29	$2,291.98	$393.22	$1,181.46	$5,980.83	$28,700.98
Loss						

We are encouraged to hope for ultimate victory by the increase over last year's receipts shown in the above tables.

Let us take this opportunity to express a word of gratitude to all the dear host of silent workers at the home base who are so loyally standing back of those on the foreign field to make the work possible.

We hope to report a complete victory in the next issue as a result of *your* splendid effort.

THE FINANCIAL STATEMENT OF THE W. B. M. P.

How the Jubilee Fund was Won

Auxiliaries gave	$69,317.60
Sunday schools and Young People's Societies gave	4,344.90
The Woman's Board of Missions of the Pacific Islands gave	650.00
Individuals gave in Gifts of $1,000 to $20,000 each	76,500.00
	$150,812.50

To the joy of attaining the Jubilee goal is added the gratification of having ended the year with the balance on the right side, with receipts totaling over two thousand dollars more than the previous year. Interest in Jubilee aims has increased giving along all lines. The spirit of loyalty and devotion has been of the finest. Among the latest and highly appreciated gifts is one which came in response to the plea made in last month's *Herald.* An unknown friend in New Haven, Conn., eighty-two years old, wanted to help in securing that last ten thousand which was not in sight, and so spared something from her own needs, because, as she stated, "I do not need so many things as a young person, and I might not be here next year to help, so I won't take any chances, but send this along at once." It was that sort of spirit that made success so splendid. There is a sense of contrite humbleness in our hearts that we at any time doubted whether the power of God's love in human lives would be sufficient to achieve a glorious victory.